GEORGE WASHINGTON IN PRAYER

Philip Gendreau, N.Y.

Emphasis — The Bible and Evangelism

FEBRUARY, 1952

OMEN'S MISSIONARY MAGAZINE

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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Cover picture: George Washington in the forest at Valley Forge. A plaque in front of the U. S. Sub-Treasury Building, Wall Street, N. Y.

INTERCESSORY PRAYER

The weary ones had rest, the sad had joy
That day, and wondered "how"—
A ploughman, singing at his work, had prayed,
"Lord, help them now!"

Away in foreign lands they wondered "how"
Their simple words had power—
At home, the Christians two or three had met
To pray an hour!

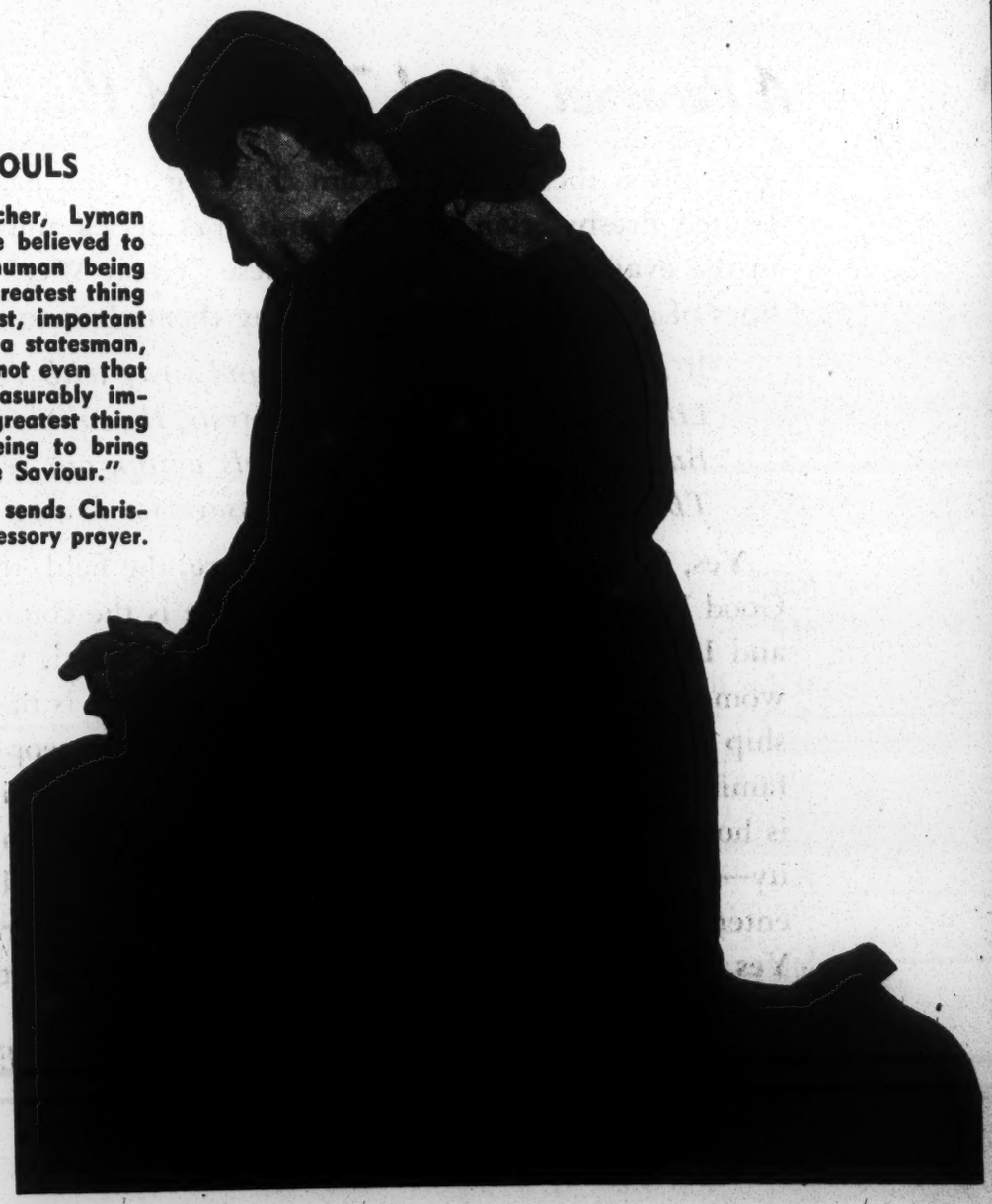
Yes, we are always wondering "how"
Because we do not see
Someone, unknown perhaps, and far away
On bended knee.

—Selected

CONCERN FOR SOULS

When the famous preacher, Lyman Beecher, was asked what he believed to be the greatest thing a human being could do, he replied, "The greatest thing is not that one be a scientist, important as that is, nor that one be a statesman, vastly important as that is, not even that one be a theologian, immeasurably important as that is; but the greatest thing of all is for one human being to bring another to Jesus Christ, the Saviour."

A real concern for souls sends Christians to their knees in intercessory prayer.



A LITTLE TIME APART

FIFTEEN GREAT WEEKS of EVANGELISM

Our Evangelistic Obligation

"After all I shall never be good enough to be a Christian; it is by the grace of God that I am made one. I shall never be good enough to be an ambassador of Christ; it is His grace that I seek to proclaim."

From Bryan Green

A Personal Word To United Presbyterian Women

So often these days as I am thinking of the part the women of our United Presbyterian Church, both in America and overseas, are having in the evangelistic outreach of these "Great Weeks" before Easter, the lines of an old poem keep repeating themselves to me:

"We cannot all be preachers, and sway with voice and pen,
Like strong winds sway the forests, the minds and hearts of men;
But we can be evangels to souls within our reach;
There's always love's own message for loving hearts to preach."

Yes, there's always as well the place, the field, the opportunity if the Good News is too good to keep. There is the community in which you and I live, the neighborhood and further afield, where are those other women without Christ and the Church. There is the church and its worship and fellowships and those others, young people, children, women, families, may be invited and welcomed within its life and work. There is home and there woman is at her best and finds her largest opportunity—it may be that her own dear ones are not yet all Christ's, or she may enter other homes with a gracious and winsome word about the Saviour. Yes, "always love's own message for loving hearts of our women to preach."

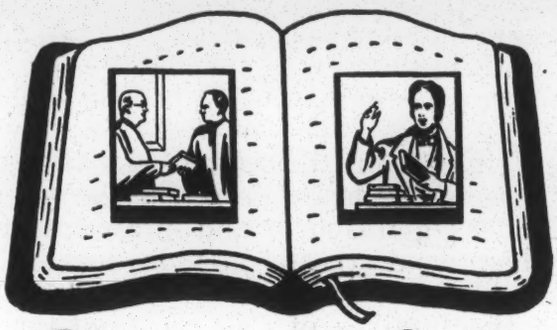
ALBERT E. KELLY, *United Evangelistic Crusade*

The Women's Missionary Magazine

Vol. LXV February, 1952 No. 6

Year's Theme:

THE BIBLE and MISSIONS



What do you think of missionaries? When the great pioneers of missions went out to desperately difficult places on earth they went because they were concerned about the souls of people."

Concern for Souls

By MILLS J. TAYLOR, D.D., Philadelphia, Pa.

I. Missionary Message Of The Old Testament

Abraham Lincoln said, "I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this Book." Daniel Webster said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." George Washington said, "It is impossible to rightly govern the world without God and the Bible." U. S. Grant said, "The Bible is the sheet anchor of our liberties."

The Psalmist said, "Thy word is a lamp unto my feet and a light unto my path." Saint John said, "In the beginning was the Word—and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." And Jesus said, "The words that I speak unto you, they are spirit, and they are life."

These voices modern and ancient from without and within the Book of books testify that the Bible is a message from God to man—a Book with a mission. Of this the reader becomes increasingly conscious as its benevolent purpose—the redemption of the race—unfolds before him from the opening words of Genesis to the last chapter of The Revelation.

In this article we shall try to point out briefly the Missionary Message of the Old Testament.

It begins by telling the story of man's origin and of the origin of sin. It reveals that man's relation to God is that of a creature who has been created in God's own image, but who has rebelled against his Creator's good will and so brought upon himself and his posterity the curse of evil and trouble. But, the light of man's redemption begins to appear in Genesis 3:14-15 where "The LORD God said unto the serpent, Because thou hast done this . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." And from there on the Bible account unfolds person

by person, family by family, nation by nation, century by century, the plan of God for man's salvation.

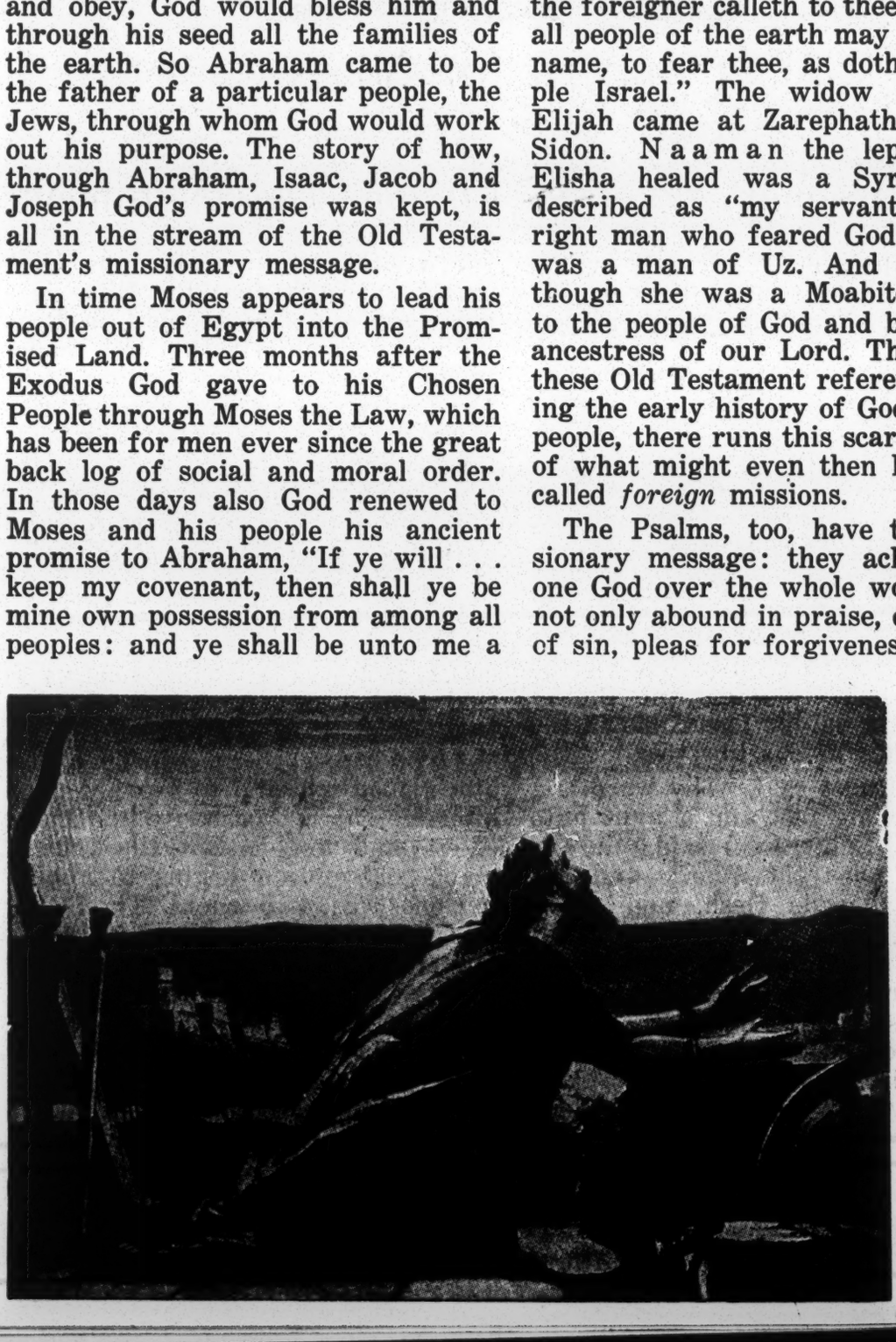
The Deluge is the story of how man multiplied and became so exceedingly wicked that God repented that he had made man—only Noah and his family found grace in God's sight. These alone God saved from the Deluge and made with them the Rainbow Covenant to give to the human race another chance.

Later to Abraham in Ur of the Chaldees came God's call to separate himself from the Chaldees, and God's promise that if Abraham would trust and obey, God would bless him and through his seed all the families of the earth. So Abraham came to be the father of a particular people, the Jews, through whom God would work out his purpose. The story of how, through Abraham, Isaac, Jacob and Joseph God's promise was kept, is all in the stream of the Old Testament's missionary message.

In time Moses appears to lead his people out of Egypt into the Promised Land. Three months after the Exodus God gave to his Chosen People through Moses the Law, which has been for men ever since the great back log of social and moral order. In those days also God renewed to Moses and his people his ancient promise to Abraham, "If ye will . . . keep my covenant, then shall ye be mine own possession from among all peoples: and ye shall be unto me a kingdom of priests and a holy na tion." And the Exodus led to th settlement of God's chosen people i Palestine eventually to be the birth place of the Saviour to all mankind

In these Old Testament historic and poetical books we read in Kin Solomon's prayer (I Kings 8:41-43) at the dedication of the temple, "Con cerning the *foreigner*, that is not o thy people, when he shall come ou of a far country for thy name's sak (for he shall hear . . . of thine out stretched arm); when he shall com and pray toward this house; hear thou in heaven . . . and do all tha the foreigner calleth to thee for; that all people of the earth may know thy name, to fear thee, as doth thy peo ple Israel." The widow to whom Elijah came at Zarephath lived i Sidon. Naaman the leper whom Elisha healed was a Syrian. Job described as "my servant, an up right man who feared God greatly," was a man of Uz. And Ruth, al though she was a Moabitess, clave to the people of God and became an ancestress of our Lord. Through all these Old Testament references, dur ing the early history of God's chosen people, there runs this scarlet thread of what might even then have been called *foreign* missions.

The Psalms, too, have their mis sionary message: they acknowledge one God over the whole world: they not only abound in praise, confession of sin, pleas for forgiveness, expres



David, the Singing, Praying, King, gave Missionary Messages through his Psalms.

sions of thanksgiving, faith and hope, but they are prophetic also of a King whose Kingdom shall rule over all: they are Messianic. Read Psalms 2, 22, 72, 110 and others that will come to your mind. In Matthew 21:42 Christ definitely quoted words in the 118th Psalm, "The stone which the builders refused has become the headstone of the corner," as fulfilled in him. So, also, the apostles, Peter and Paul, frequently quoted the Psalms as they preached the risen Christ. As proof of this Acts 2:25-37 and 13:34-37 are surely conclusive.

But the missionary message of the Old Testament is even more clearly set forth by the Prophets. They are God's missionaries to their generations, and not to Jews only. In Amos 9:11-15 occur these words, "In that day I will raise up the tabernacle of David . . . that they may possess the remnant of Edom and of all the heathen . . ." Micah in his fourth chapter, verses 1 and 2, says, "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established . . . people shall flow into it. And many nations shall come . . ." Read the whole book of Isaiah, but especially chapters 53, 55, and 65. Often he has been called "The Gospel Prophet," "The Messianic Prophet," "The Fifth Evangelist."

Jeremiah, 100 years after Isaiah, as God's missionary, tried to save Jerusalem from Babylon but failed, yet lost not sight of the redemptive promises of God (Read Jer. 31:6-10). And, after Jeremiah, Ezekiel prophesied during the captivity by Babylon. "In Ezekiel," one writer says, "we have the emergence of the gospel of the individual." While nation and family are not lost sight of, Ezekiel teaches that God deals with the individual soul. Read his warning to the watchman of Israel (3:7-12): and in his 34th chapter about the faithless shepherds of Israel one finds words which remind one of the Master's own in the 10th chapter of John.

Daniel, who interprets Nebuchadnezzar's dream, tells of the rise and

The Bible is a missionary book, not because it contains isolated texts with missionary flavor, but because the main argument that binds together all its volumes is the exposition, the unfolding and gradual execution of a missionary purpose."

destruction of four kingdoms, and then speaks of "a kingdom which shall never be destroyed . . . it shall stand forever."

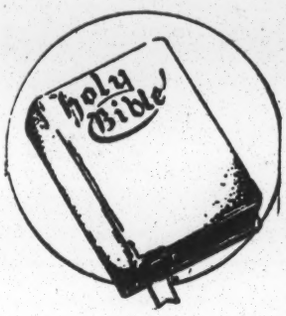
Jonah was God's missionary to the Ninevites—heathen—and the whole story of Jonah is a missionary story. No matter what other lessons are therein, there is this one—the God of the Old Testament, the God of Israel, was interested in other people, too.

Zechariah and Malachi were the last two prophets. Zechariah foretold some of the details in the betrayal and crucifixion of the Saviour of the world: you will find them in his chapters 9:9-10; 11:12-13; and 12:10. And Malachi, the very last, 400 years before Christ, wrote, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of hosts. But, who may abide the day of his coming? and who shall stand when he appeareth?"

Yes, the TEXT BOOK of the *missionary* is THE BIBLE, including the Old Testament. His missionary message *begins* in it.

II. Missionary Message Of The New Testament

God's plan for man's redemption which he began both to reveal and work in the Old Testament, he continues to reveal and complete in the New. The Light that shined darkly there, burst on the world like the light of the morning sun when Jesus, the Messiah, came — to keep the promise to Abraham, to confirm the poets and the prophets, to fulfill the law, to reveal the Father, to proclaim the Kingdom and to open the way for the Father's prodigal sons, Jews and Gentiles alike, to return forgiven, if they will, to the Father's house. Indeed, the heart of the New Testament message is forever enshrined in the two best known New Testament passages of Scripture, John 3:16 and the Great Commission.



In this article somewhat in detail but still briefly, we desire to analyze this message. What is it?

Sin, in its awful reality and terrible consequences, certainly has a place well toward the front. If Christ is the pattern missionary, what was his first word? Matthew begins with his genealogy, birth and childhood, heralding, baptism, temptation and the imprisonment of John the Baptist. Then Matthew records, "From that time Jesus began to preach, and to say, *Repent*: for the kingdom of heaven is at hand."

Mark opens his account by telling of the heralding and the temptation. Then he, too, says, "Now after that John was put in prison, Jesus came . . . preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: *repent* ye, and believe the gospel." From his first recorded sentences as a preacher until he said to the penitent thief on the cross, "Today shalt thou be with me in paradise," this was an essential element in the Master's missionary message. For it there is no substitute.

Another clear revelation in the New Testament missionary message is that God is "Our Father in heaven." Omnipresent—instantly, always accessible to his children through prayer in the name of his Son. Omniscient and omnipotent—"If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things (even the Holy Spirit) to them that ask him?" Matthew 7:11; Luke 11:13. He loves and blesses, leads and guides, chastizes and rewards his children, for "God is love" as the aged apostle John says.

Follow Jesus through his training of the Twelve. Listen as he *calls* them one by one. How understanding and patient he is! But hear him in Jerusalem saying to the scribes and Pharisees, "Ye serpents, ye generation of vipers!—how can ye escape the damnation of hell?" Then listen to his lament over the city, "O Jerusalem, Jerusalem—how often would I—and ye would not!" See him dealing with the lame, sick, blind, demon possessed and bereaved. Watch him and hear him talking to Nicodemus and the rich young ruler, to the woman taken in sin and the woman at the well and to poor penitent Peter. Behold him on the cross and listen to his seven sayings uttered there. Recall his post-resurrection visits with his disciples. Hear him dealing patiently and lovingly with doubting Thomas. Then, recall Philip's request, "Lord, shew us the Father and it sufficeth us," and note carefully his reply, "Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father." Like John 3:16, Jesus' answer to Philip also contains the substance of the New Testament mission-

Is this the way you Say the Lord's Prayer?

~~Our~~ Father who art in heaven,

~~Hallowed be thy name,~~

~~Thy kingdom come,~~

~~Thy will be done, on earth~~

~~As it is in heaven.~~

Give ~~us~~ *me* this day ~~our~~ *my* daily bread.

And forgive ~~us our~~ *me my* debts,

~~As we forgive our debtors.~~

And lead ~~us~~ *me* not into temptation,

But deliver ~~us~~ *me* from evil:

~~For thine is the kingdom,~~

~~And the power,~~

~~And the glory,~~

~~Forever.~~ Amen.

From "Training World Christians"
The Methodist Book Concern

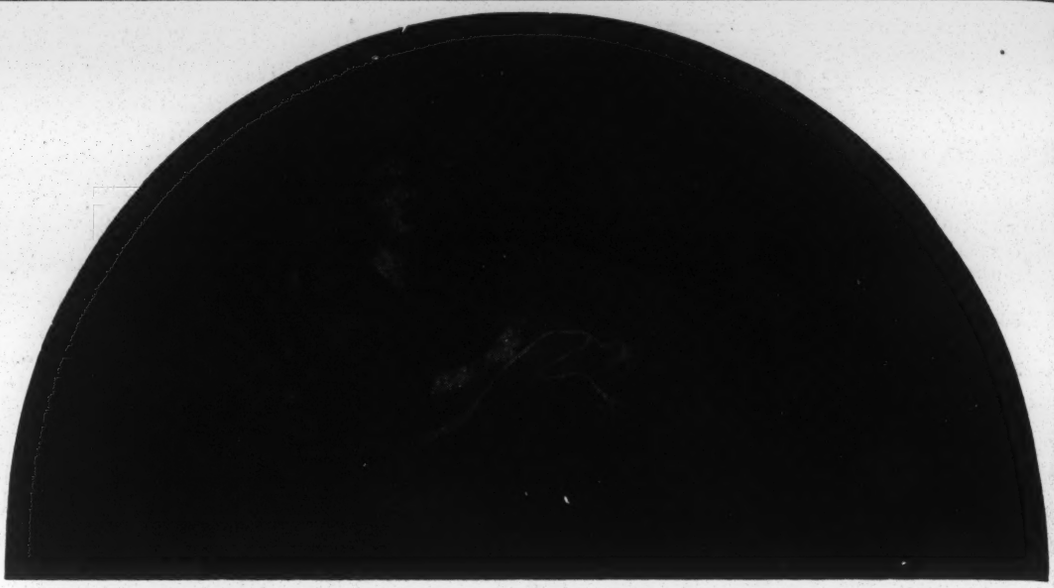
The Christian who is not interested in carrying the gospel to all the world can pray only a small part of the Lord's Prayer

ary message—all that he is, said, did and promised in fulfilling the mission on which the Father sent him is a part of that message.

Jesus' teaching about his new dominion, the kingdom of heaven, is also very definitely a part of the New Testament missionary message. He proclaimed it from the beginning. He is its King. To describe it he spoke parable after parable saying, "It is like unto" this and "It is like unto" that. It is "within you." It "cometh not with observation." It is an "everlasting kingdom," the kingdom of which the poets and the prophets wrote that it was "never to be destroyed." It is a spiritual kingdom. Its subjects are his disciples, his followers. Its characteristics and those of its subjects are set forth in the Sermon on the Mount, especially in the beatitudes. It is not to be established by the sword, but by the sword of the Spirit which is the Word of God. It enrolls soldiers, but the sword of the Spirit is their weapon. Like their king, they are soldiers of the cross and before the kingdom fully comes many will suffer much, not a few will die as martyrs. But, though it delay, it will surely come—the kingdom for which he taught his disciples to pray, "Thy kingdom come."

And when his disciples asked him, "Who is the greatest in the kingdom of heaven?" Jesus called a little child unto him and said, "Whosoever, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." The publican in the temple who "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" showed for all men the way of entrance into this kingdom. Mere intellectual attainments in things that are "religious," mere ceremonial faithfulness (church attendance, etc.) admirable and profitable as they may be, are not enough. These things in abundance the chief priests and elders in the temple at Jerusalem had, but to them Jesus said, "The publicans and the harlots go into the kingdom of heaven before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." The missionary message of the New Testament about the kingdom of God includes plain words about the way into it. "I am the way" said Jesus, and we walk in that way when we penitently accept him as our Saviour, believe and follow him as our Lord and Master.

Only two things more in this New Testament missionary message we desire briefly to point out, the missionary command of Jesus to his Church, and the example and teach-



St. John the Divine rings out the evangelistic, missionary message, "The Spirit and the bride say, Come. And let him that heareth say, Come."

ing of its apostolic leaders.

During the training of the Twelve, Jesus "broke caste" again and again to give the gospel message to lost souls. "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria?" said the woman at the well; and, from there Jesus preached unto her the gospel. To his disciples he said, "Other sheep I have, which are not of this fold: them also I must bring." And during his post-resurrection days he gave to them their final marching orders, "All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Again, on the mount of ascension, we are told, "He said unto them—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight."

What did the disciples of Jesus do, under the leadership of his apostles? The Acts of the Apostles and their Epistles which constitute the remainder of the New Testament after the four Gospels give the answer. In a comparatively short time they "turned the world upside down" by their obedience to their marching orders. They were militantly evangelistic. Paul, who called himself "the least" of them, led and made missionary journeys which determined the course of history and the destiny of millions. "I am made all things to all men" he said "that I might by all means save some."

The last chapter of The Revelation of Saint John the Divine rings out the missionary message again, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. AND LET HIM THAT HEARETH SAY, COME. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

The New Testament is missionary through and through and any Church and any Christian who want to follow the teaching and the example of their Lord and of his apostles will be likewise.

Results Of A Century Of Evangelism

Evangelism For And With Egyptian Women

By VENNA R. PATTERSON, Tanta, Egypt

The Christian Home is the name of one of the books used in the Laubach literacy campaign in Egypt and this sentence is found in the introduction: "What person is more beautiful than Christ and what thing is more beautiful than the home? So when Christ and the home are found together we have all beauty in one place."

In thinking of evangelism with and for Egyptian women we naturally begin with the home for it is from Christian homes that come the leaders in Christian service. A recent effort to strengthen the Christian home in Egypt was made by Dr. W. B. Jamison, now retired in America, through a campaign for the revival of the spiritual life in the churches with emphasis on the family altar, Bible reading, stewardship and service. A book recently off the press, compiled by Dr. Jamison for use in the family altar, should be a great help in strengthening the Christian home.

It has been the privilege of missionaries throughout the years to help women step outside their homes and take part in church and community service. And so we find them in women's meetings serving as officers and committee members, calling on the sick and absent members, having a share in the Sabbath School and Daily Vacation Bible Schools. Most of the officers and committee members of the presbyterial organizations are now Egyptian and they are more efficient than the missionaries because Arabic is their native language. Of course they still want the help and advice of the missionaries. Some of us had hoped they would be interested in forming a national organization that would take care of the Risala—the women's leaflet now sponsored by Americans, and other projects of interest to the whole church but there was no response. It is likely that the western type of organization is not suitable for them and in the future some other type of organization truly indigenous to the country may develop.

To-day many Christian women who are anxious to do something for the under-privileged women and girls are putting their energies into: (1) supporting and running small schools and orphanages with a place in the program for Bible instruction; (2) organizing community clubs for girls where they learn to read and sew in addition to having Bible lessons and learning to sing hymns; (3) conducting classes for illiterate women. The books used in the second stage of reading are the twelve books on the life of Christ which makes the teaching of adults a truly evangelistic agency.

As we think of our friends who are carrying on this work it is impossible to tell of all, but the following are examples from various parts of Egypt:

Mansoura. A teacher in the Girls' School comes from a lovely Christian home. She has had the kindergarten training course and also the Bible School training course. She is greatly interested in child evangelism and is constantly looking for new methods and helps to use with her groups. This year in addition to her other work she is conducting Bible classes for groups of women in their homes.

Cairo. Cairo has recently lost an outstanding Christian worker in the home-going of Sitt Zaheya Gindi.

Mrs. Acheson gives this tribute to her: "I wish to give a personal word of appreciation of the help of Madame Zaheya Gindi gave to our work among women in Cairo and of the loss that her home-going has brought to us all. In the early twenties when we both lived in Abbassia, she was always ready to help in the meeting places; in organizing women's groups and in training members. Her interest in the work of the Bible teachers and her advice about the work for women have continued to be a help which cannot be expressed in words."

Middle Egypt. A child in a wealthy family of Middle Egypt met with a bad accident which disfigured her. As she grew up she found it hard to accept her affliction but through the friendship of a missionary she learned to really know her Lord and to submit to His will. Now she is putting all her energy into supervising a girls' school largely financed by her father, and is an enthusiastic supporter of youth conferences, C.E. societies and other Christian organizations.

Upper Egypt (sent in by Miss Esther Wilson). This friend of whom I write I will call Phoebe, but that is not her real name. She is one of seven children of a poor preacher in the country who was very zealous for his Lord and founded sixteen churches in that district. She was educated at our girls' school in Assiut and then married to a well-to-do cousin in a small town of Upper Egypt where she brought up four boys and two girls in the fear of the Lord.

When her children were well grown and mostly away at school she became stirred by the needs of the children and women about her. There was no Protestant girls' school in the place. She had a large house, living altogether on the second and third floors. So she gathered in the children of the neighborhood and hired a teacher for them and used her first floor for the school. It grew until she now has five teachers and over one hundred pupils, including some small boys. They are taught the usual subjects including Bible and hymns.

Then she found a number of orphan girls so she rented a few rooms near her home, got a woman to look after them and now has about fifteen girls in her orphanage which she personally supervises, as well as her school.

One day a week she has a women's meeting after school in the large hall between the school rooms. And after the meeting her oldest daughter has been teaching some of them to read from the Laubach Primer for adults.

She has one room in her house which she calls "the prophets' chamber"—for the use of any passing evangelist, preacher or Bible teacher. And in a room on the roof she cares for an old Sudanese woman, a former servant of her husband's family—this I call "The Old Ladies' Home."

On Sundays she has a Sunday School in which her daughters helped before their marriage. Sometimes on Sunday afternoons she takes the young girls of her girls' meeting with her to preach in nearby villages. She is much concerned about the evangelization of the district round about her.

We had her speak at our Presbyterial Thank Offering meeting one year and she was a great inspiration to us all. May the Lord give her strength and health to continue in this great service she has been doing for His glory and may He raise up many more like her.

Conclusion. As we think of the great need of Egypt and the many places still not touched we realize that this work which is being done is very small indeed but we can liken it to our Lord's parable on the kingdom of God which He said was like the leaven which a woman put in three measures of meal which eventually leavened the whole of it.

The Word Bore Fruit

By LILLIAN A. McCONNELL, Pittsburgh, Pa., Retired Missionary from India

Taj Begum was born in a humble Mohammedan home in India. Her name is proof that her parents welcomed the girl baby, for Taj Begum is a name heard in Oriental palaces. She attended for a few years a school where she learned to read the Koran in Arabic and became literate in Urdu. At the age of fourteen she was a bride; at sixteen, a mother. A few years later she returned to her parental home with her young son. Her parents with sad hearts welcomed their lovely, gentle, sorrowing daughter, for she was a widow.

From Taj Begum's early childhood she loved an aunt, her father's sister, only a few years older than herself. The aunt attended the mission school in the city. Through the daily Bible lessons she became a secret believer in Jesus Christ. She completed the eighth grade, and on the last day of school told her teacher she was a Christian and wanted to be baptized.

Her father soon noted her neglect of the required daily Mohammedan devotions and questioned her. She confessed her faith in Jesus Christ as the only Saviour. When she acknowledged that she believed Jesus Christ is the Son of God the father in a rage struck her a blow that broke her arm.

The aunt's conversion and courage to face persecution, be baptized and join the Christian church made a lasting impression on Taj Begum. But, according to the Muslim custom, parents and other relatives closed their doors and hearts to the one who had forsaken their prophet to follow Christ. A Christian friend gave this young disciple a home until she married and came to Lyallpur to live.

A few years later Taj Begum's mother died. When the aunt learned of their sorrow she went to them to show her love and sympathy. Her brother welcomed her. Taj Begum's lonely heart was comforted. Before leaving, the aunt urged them to come with her to Lyallpur to spend a few weeks in her home. Not then but later they accepted the repeated invitation, finally remaining permanently in the aunt's home. Here they heard the Bible read daily at morning worship. It was the hope and prayer of the aunt and her husband that the light of the gospel would shine in their hearts that they might know Jesus Christ. God gave me also the privilege of teaching the word to Taj Begum. The Holy Spirit used the Word to reveal the truth.

We had the joy at a Sabbath morning service in the Lyallpur church of seeing Taj Begum and her ten-year-old son publicly confess their faith in Jesus Christ and receive baptism by the Indian pastor.

Late that evening the uncle came to the mission bungalow to say that the Mohammedans in the city were angered by the baptism. They had come in a crowd to the house and had influenced Taj Begum's father to regret and also to deny he had not opposed the baptism. So it seemed best for Taj Begum and Gulam Qadir to leave the city for a few weeks until the resentment abated.

On the midnight train leaving Lyallpur these new Christians and myself began a long journey to one of our mission bungalows high in the Himalaya Mountains. They, with mixed emotions, "went out not knowing whither they went," but quietly trusting God. The next afternoon an accident tested their faith and courage. Due wholly to the carelessness of the driver of the landau in which we travelled after reaching the railway terminus, Gulam Qadir broke his

wrist. The new experience of riding in a dandy carried on the shoulders of four men up the last few miles of the narrow mountain road, the strange sights and the marvelous scenery made the brave boy less conscious of pain. Arriving at the mission house we thanked God to find Dr. M. M. Brown there. He promptly set the broken bone.

The weeks in Landour gave opportunity for these new disciples of Christ to learn through study of the Word the meaning of the Christian life and the joy of Christian fellowship. They returned to Lyallpur feeling themselves members of the Christian community.

Gulam Qadir entered the Boys' Institute in Sialkot. Later Taj Begum married a mission school teacher in Lyallpur District. It was a joy, when during camping seasons we visited that village, to hear illiterate Christian women recite Bible stories she had taught them and to see the love and esteem the Christians and Mohammedans gave her.

In a few years Taj Begum was again a widow. She returned to her aunt's home. A letter came to me from a missionary earnestly desiring a Christian woman to accompany her in daily evangelistic work in the city —one whom she might train for Bible Women's work. Taj Begum answered this call. Through the years, for the witness of her life and message and influence for Christ, the missionary thanked God.

Taj Begum faithfully served her Lord till He called her to be with Him. For years her son has been an honored elder of the church.

I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

—Anonymous

Reverend and Mrs. Robert H. Meloy and their children, a fine pair of twins, David Urey Meloy and Alice Lambie Meloy

Evangelistic Picture—North Sudan

By REVEREND ROBERT H. MELOY, Omdurman, Anglo-Egyptian Sudan

In painting the picture of the Evangelistic outlook in the North Sudan one must be careful that his picture is true to actualities. Yet it is difficult to distinguish between an optimistic faith and what is only wishful thinking. After half a century of missionary work this country remains on the front line of battle against the power of Satan. In some ways there is more opposition and the work is more difficult and more dangerous than before. The former prestige of the white man with his superior education and power of government behind him is fast disappearing. Many well-educated Sudanese are closing the gap of learning. People are beginning to challenge the right of missions to operate their schools and evangelistic work. Yet the long history of loving service makes the Mission still a welcome and respected institution.

When Paul and the other early Christian missionaries travelled from place to place establishing and strengthening churches they built upon the foundation of the Jewish synagogues which were found in every important population center throughout the Mediterranean countries. In a similar way our first missionaries in the Nile valley a hundred years ago built upon the small centers of Coptic Christians already living in the country. When the Sudan was first opened for missionaries there was no Christian nucleus and permission was given only for work among the pagans of the South. Soon, however, there came to the Sudan a number of our church members from Egypt and several churches were started for them in the big town. The populace of the North Sudan was then quite ignorant and uneducated and submissive. In many respects they were more open to receive the Gospel than their co-religionists in Egypt who through long years of contact with the Coptic Church had gained a strong prejudice against anything Christian.

Largely due to the restrictions laid down by the Sudan Government the witness to Muslims in the early years was mostly indirect or through the

school and medical work. But gradually the work among women in the homes developed and later an evangelist especially trained for "work among non-Christians" was secured to work in the center of the native capital of the Sudan, Omdurman.

As the result of fifty years of educational, medical, and direct evangelistic work there exists a large number of Sudanese who, though still Muslims, feel much indebted to the missions and have been visibly impressed by the witness of Christianity in action. Many others have had their ideas about Christianity changed and prejudice has been broken down. But there have been few converts, and the wall of resistance has yet to be cracked open.

The picture in the North Sudan has been changing recently with the arrival from the South of increasing numbers of pagan and Christian boys and young men who come to work in the cities of the North. Among these the missions and church are finding a needy and open field for evangelism and food for the Evangelical Church which has been depleted greatly in recent years through the removal of its members to Egypt. It is encouraging to see the older established church members of Egyptian origin showing a real interest in these lads and a willingness to help reach them for Christ and his Church.

During the fifty years of witness in the North Sudan the evangelistic outreach of the Mission has been mostly in the large centers of population with only slight contacts with the vast numbers of those living in villages and towns along the Nile and out in the marginal lands among the nomads who live as their ancestors have lived for centuries. Yet it is a striking thing that wherever the missionary goes he is almost sure to encounter some graduate of mission schools, ready to welcome him.

Since the war three new mission stations have been opened with only a slight increase in mission personnel. Each of the new stations shows a unique picture. Atbara was the first where an old established girls' school was taken over from a sister mission. El Obeid was next where evangelistic work was begun among the southern boys in particular and later also among the women in their homes. Gedaref was the last where a cooperative school operated by a local school committee of Egyptian and Ethiopian Christians was given special mission help and leadership. Only a few months ago a worker for the women began her work there. This effort of expansion has put a heavy strain on mission personnel and has placed added responsibility upon native and Egyptian leaders; but it is a small attempt to reach a wider circle of people with an opportunity for contact with the gospel message.

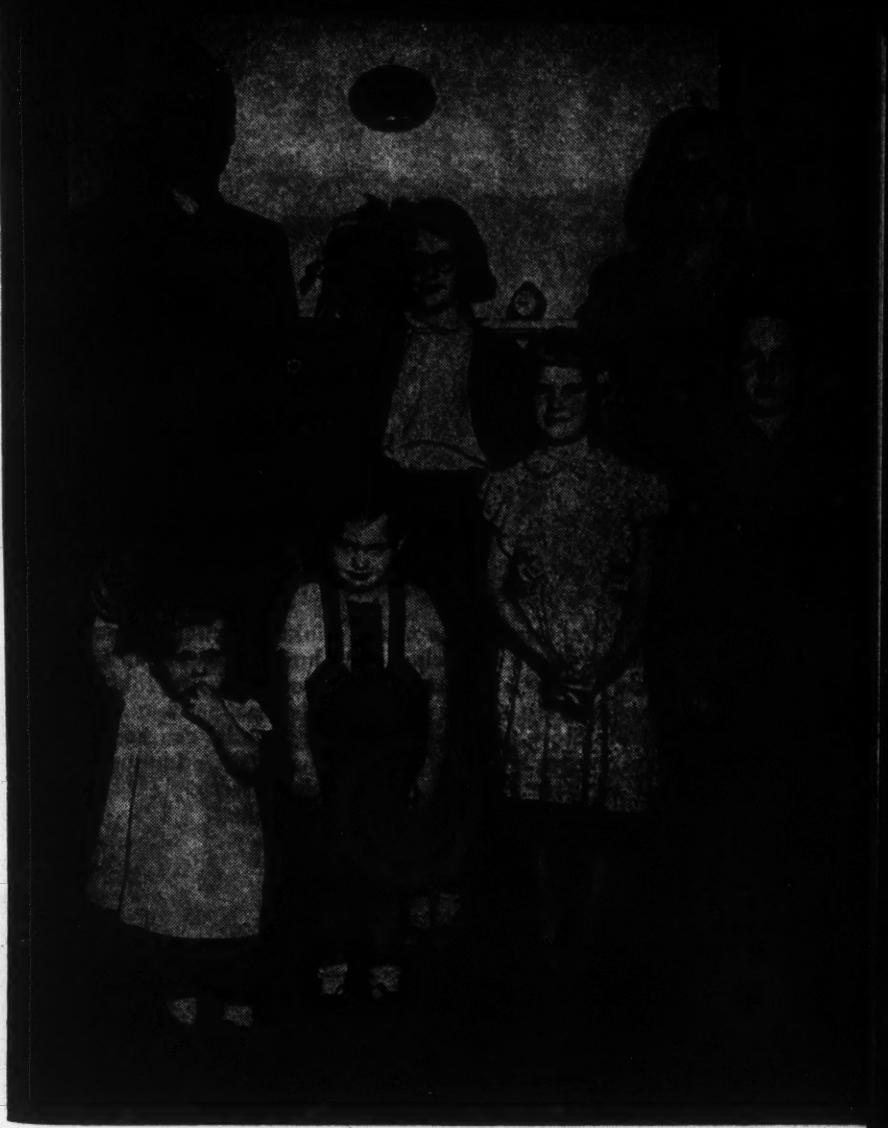
There still remain millions of people who have never had a chance to hear the good news. Our hearts burn with the desire to reach out to them, but how? The government has made great strides towards bringing some form of education to them with more schools and adult literacy programs. But the missions as yet have been unable to devote much time to reach them with the light of truth. Perhaps government progress can be followed by the sowing of the written word. The Bible Society colporteurs are constantly travelling here and there making an entrance with the printed word where no missionary has ever been able to go.

It is difficult to know what the situation will be in the Sudan even two or three years from now when the Sudan will have its independence and the right of self-determination as promised by the English. If the experience in Egypt is anything to go by we can expect increasing difficulty in the freedom with which we can carry on our evangelistic program. The period of transition may be difficult for people living in the towns including the missionaries. The vast majority is still unreached for Christ.

One Missionary Man's Family And Friends In The South Sudan

By MR. AND MRS. E. ALAN WEBB, on Furlough from The South Sudan. Planning to leave for Obel in mid-February, 1952.

Illustrated account of day-by-day experiences of those concerned for souls.

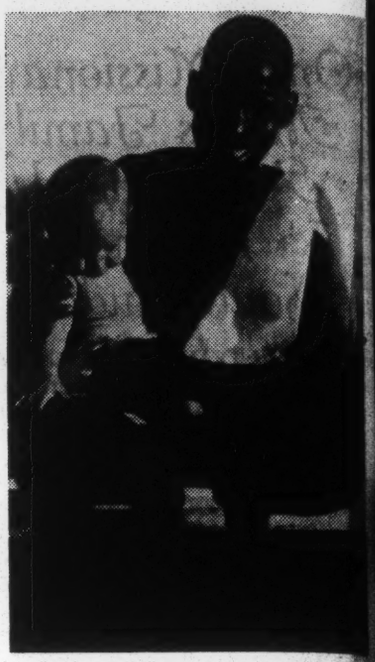


Mr. and Mrs. Alan Webb and children (named in order of size)—Jessie, David, Nellie, Robin, Marian.

MKs (Mission Kids) start early. At Obel Robin Webb carries his own chair to Chapel. Mrs. Thompson watches his erratic progress. Boys' Dormitories in background. Barriers of race and color go down at the Sunday morning worship service for Teacher Trainees. The eager MKs enjoy the simple service too.

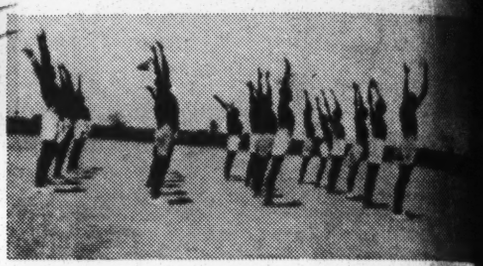
Two photos of MKs at home. Here at Obel, Nellie, David and Robin Webb take life as it comes. MKs miss the fun of playing with other children of their own age, and as soon as they are old enough they are sent off to Schutz School in Assiut, Egypt. Most of the MKs are happy in their homes and in the variety of interesting things they find going on around them. Plenty of sun, food with extra vitamins and early to bed make healthy, strong bodies. Many of our MKs are back on the Mission field today; others are planning to return.

Mr. Webb helps one of the Dinka Teacher Trainees at Obel. Here is a class that has come outside because of the warm sun, for it can be quite cold on occasion even in the Sudan. This Teacher has used a Bible Story for a reading lesson, and Yecu can be seen on the board. This is Jesus in their language. Two of these boys were baptized last year.

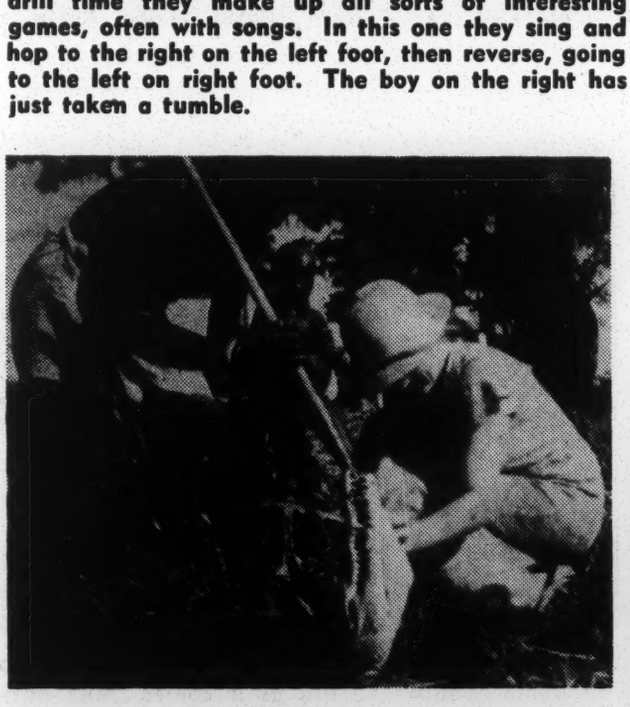


House servants and MKs b- come good friends. Dengd cook for the Webbs for f years was a great friend young Robin Webb.

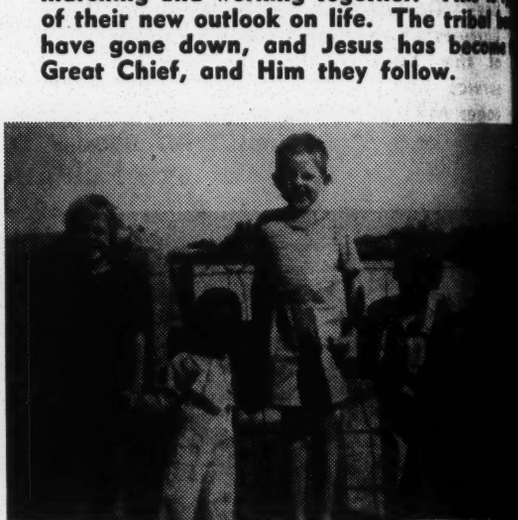
Some of the boys at Obel love games. During drill time they make up all sorts of interesting games, often with songs. In this one they sing and hop to the right on the left foot, then reverse, going to the left on right foot. The boy on the right has just taken a tumble.



Early morning drill for all teachers wi Thompson starts Obel School at six a the beginning of the year keeping t difficult, but by the end of the year Mr. T son has trained them so that they d marching and working together. This i of their new outlook on life. The tribal l have gone down, and Jesus has becom Great Chief, and Him they follow.



A photo of Mrs. Webb some years ago examining a small crocodile that Mr. Webb had shot. Notice the terrible interlocking teeth. Big sixteen footers take many cattle during the year, and often snatch an unwary bather or women fetching water. Only this year a visitor to Obel School was dragged off and eaten. According to reports, Dr. Heasty shot that animal.

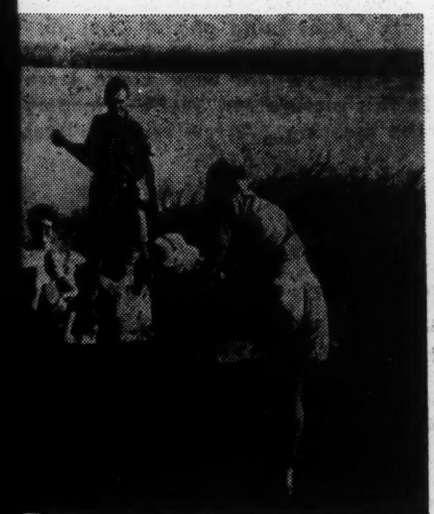


Music from Black and White Keys. A time being enjoyed by Jessie, David Robin Webb and two orphans cared Girls' Boarding School in Khartoum Christ there is no difference, all are

The Mail Steamer coming every 14 days is always a great event. It brings letters and sometimes even parcels from home! It is our sole touch with the great world outside. Here is the Rajaf unloading at Malakal. At this town Mr. Gilliland will be supervising the unloading of goods for up the Sobat. The next stop is Obel where all will be watching for the plume of smoke. After Obel comes Atar. These boats are slow and push perhaps seven large barges ahead, but everyone watches for the "Postboat."

Here is the Mission Aviation Fellowship plane at Nasir with Charles Jordan helping unload, and Mrs. Webb and some MKs standing by. This twin-engine biplane needs only a very short run, so it can get down and up from a short strip. It is a great boon to missionaries who wish to travel light and saves us much time. Malakal to Akobo is five days by steamer but only ninety minutes by air. This plane is flown by two men who are missionaries when they are not flying, and the flights are operated at cost only.

The little launch, the Queen, has operated from Atar most of the time. Whenever she stops at Obel it means visitors, and visitors are always an event. When, as on this occasion it meant Dr. Lowrie Anderson and family, everyone was delighted. Mr. Webb and some of the MKs are washing mud off their feet while the others go up the gangplank. Soon the visit will be only a pleasant memory, and the routine of school will be resumed.

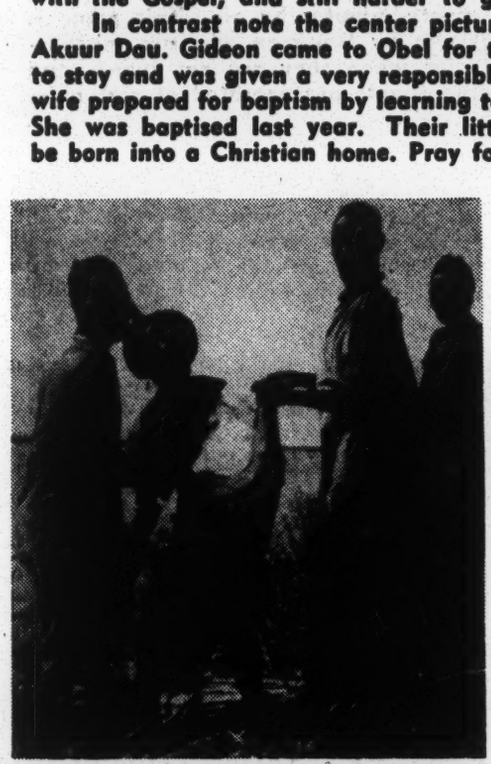


Some Saturdays are vacation time for hard-working missionaries. Here the Doleib Hill folks have come down to Obel by truck, and are off in a boat with the Webbs. The Pollocks and the Adairs came this time and for a while the pressure of work eases off. Two miles downstream is Gordon's Fort at the junction of the Sobat and White Nile, a good picnic place. We relax and enjoy our families and friends, but as soon as the sun sets we quickly repack and set off for home, for the mosquitoes come out in their millions.

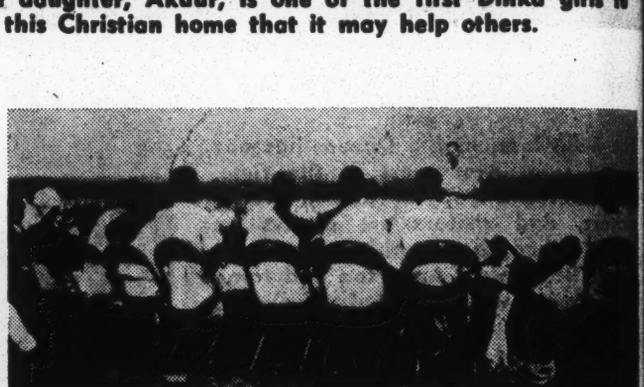
On the left, a young man on his way to the dance. This photo was taken in late afternoon from a car window, and the tall grass was in the way. The white patches are ashes, and he has aluminum pieces on chains, with bracelets on his right forearm, so tight that he has to hold his arm up to ease the pain. He carries spears over his left shoulder for this is lion country.

On the right are three Dinka belles dressed for the ball. The beads are laboriously threaded in intricate, gorgeous patterns. Some may wear as much as $15 to $20 worth of beads and aluminum jewelry. At these dances some young man will become interested in each one and find out how much her father wants for her. He would have to pay from 20 to 28 head of cattle before she really becomes his wife. Girls such as these are hard to reach with the Gospel, and still harder to get into school. Pray for the Dinka girls and women.

In contrast note the center picture of Gideon Dau and his wife, Mary Awek, with little Akuur Dau. Gideon came to Obel for training. He worked hard and did well. He was asked to stay and was given a very responsible post at Obel. He proved honest and trustworthy. His wife prepared for baptism by learning to read and write among the little boys in the first grade. She was baptised last year. Their little daughter, Akuur, is one of the first Dinka girls to be born into a Christian home. Pray for this Christian home that it may help others.



"I will make you fishers of men" has real significance to the River Nilotics. They appreciate the art and techniques required for each kind of fish. Only at specific times of the year can certain fish be caught. What a lesson for us. We should know how to catch the Master's fish, and when the fish are ready. At Obel a Nile perch such as this may weigh up to 100 pounds. After it has been boned it will provide the Thompsons and Webbs with food for a week, and also be enough to send some to Doleib Hill three miles away.



One evening at sunset, Obel School and missionaries from Doleib Hill and Malakal gathered on the bank of the Sobat River. It was a solemn time. Three people were to be baptized. One was the wife of Gideon Dau, the head teacher and the right hand of the Obel missionaries. The others were two boys who had walked for days to get to a school where they could learn about Jesus Christ. In this picture Mr. Webb is leading the opening part of the meeting. A few minutes later it was almost dark.

Pray for the work, the workers, and the people of the South Sudan. All types of contacts with them that show a concern for their souls is our way of being evangelistic in the commission entrusted to us.

Concern For Souls In Ethiopia

By RUTH C. BEATTY, R.N., Gorei, Ethiopia

The Son of Man came to seek and to save that which was lost.

Before Christ's ascension into heaven He commanded His disciples to go into all the world and preach the gospel to every creature. Christ knew it would not be easy, but in His strength all things are possible.

As Christ looks at the world today He sees many who have not believed. These, with whom we work here in Ethiopia, have not had the opportunities that those in America have had. There are many, especially of the older ones, who cannot read. Their time is spent preparing food or working in the fields. There are few books even if they could read. Their neighbors have no more advantages than they have. Perhaps they come once or twice to the clinic if they happen to be near one. Some of them have been told not to believe what they hear from the foreigners. Those who do hear must be told many times before they can understand. As we sit with them at the morning prayers at the clinic we pray that they are really getting something. Do pray with us for these who hear that their minds will be opened to understand and their hearts to accept Christ as their Saviour.

There are Mohammedans, native Christians, those who belong to the orthodox church, and pagans. In the provinces where we are there are few who say they belong to the last group. Those who are patients in the hospital have the best opportunity, as they hear over and over of the Christ who gave his life that the world might be saved. Before they leave the hospital many say they believe in Jesus and love Him.

Two happy Ethiopian children. Are they worth our "concern for souls"?

Gudetta, a school teacher, reading the Bible to school children.

Some of our problems in Gore result from the numerous drink shops. From the time little children are able to toddle about they are given beer to drink. Is it any wonder that when they grow up they have acquired a taste for drink?

One day I went to see a woman who was ill. As she was not able to work, her little girl who was about seven or eight years old, was serving drinks to her mother's customers. She would first pour a little of the drink in her hand and taste it be-

fore serving it to a customer. This was just one of the homes where this type of thing takes place.

The Sabbath services are fairly well attended. Many are children. On Thursday afternoon between twenty and thirty women come to the women's prayer meeting, some of whom are learning to pray. Do pray with us that these women will take Christ as their Saviour. They have many temptations, but Christ is able. Nothing is too hard for Him.

Then we think of those who as yet have never heard. How shall they believe in Him of whom they have not heard and how shall they hear without a preacher? They are willing to listen if they have the opportunity.

Pray with us that during this new year many will come to know Christ as their own personal Saviour. We need your prayers.

* * *

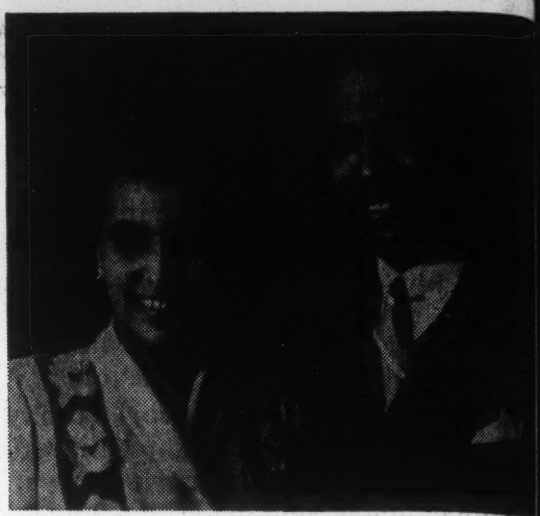
A letter from Mrs. Duncan C. Henry, just received, pays such a high tribute to the unselfish work of Miss Beatty (evangelistic work combined with medical) that we quote a part (Editor):

"Miss Beatty's work in Gorei is very, very important. You should see her Well Baby Clinic on Tuesday afternoon. Mothers with little ones in arms or clinging to their skirts come anywhere from three to half-past four, though the meeting is supposed to be at four. They do not understand, all of them, what she tells them of child care, but they understand some of it —but *all* understand that Miss Beatty loves them and that she helps them in the name of her Saviour, Jesus the Christ. They know that they can come to her for help, and they do not wait as long to come as a certain new little mother waited."

On December 19, the day Mrs. Henry wrote, she and her husband had just come from assisting Miss Beatty with a difficult childbirth. "The suffering of people who do not have the convenience of modern America is not a popular thing to write about, but I think that we, the most cared-for women in the world, should know about the suffering of some women here. We hear people say that childbirth is easier for ignorant women than for educated. For some perhaps; but not for all!

"Concerning this woman who had received all the help known to her Coptic family and friends, someone said to someone else, 'We must carry her to the mission or she *will die*.' The husband was away, but the neighbors at last consented and just at dusk they brought her here on a bed. We do not have a hospital, only a clinic, and bed patients are almost an unsolved problem. However, Miss Beatty found a way, gave her medicine and worked over her through the night. When it was evident that natural birth was impossible, Miss Beatty enlisted our help. The mother's life was saved, but the fine big baby was already dead. We mourn with her over her loss.

"Gorei has had a near famine this year. Many people died in this area for lack of food. Two died without our knowing of it just outside one of the gates of the mission compound. Children are dear to the hearts of all. Nine little starving ones have been given milk from Miss Beatty's kitchen and two others get all their food from there. Last week Miss Beatty used far more than her tithe on milk for the little ones and she said she did not know what more she could do. Milk for these babies would seem to be just as much medicine for them as the vitamins and medicine given to others. So the babies will get their milk-medicine—and when they get it their mothers are beginning to come to church and to hear the story of the love of Christ at the Well Baby Clinic. Pray that Miss Beatty may have the strength and courage to care for these who are His little ones though some as yet know Him not."



Ethiopian Christians interested in Evangelism. Ato Emmanuel Gabri Silassie and his wife, Ababa of Addis Ababa. Among the friends of missions and missionaries in Ethiopia there are none who welcome us into their homes more often than this young couple. As a little girl Ababa attended Mission School. Later she taught in this school. Ato Emmanuel's father was a missionary from Eritrea to Wallaga Province in Ethiopia many years. The father's seed for the cause of Christ has continued in the witness which Emmanuel bears today. — Mrs. Ruth Lobaugh Walker.

Worship Service

By MRS. A. FREDERICK HUISH, Rushville, Indiana

THEME
BIBLE PRAYERS

OLD TESTAMENT BELIEVERS PRAYED

PRAISE: *Songs for Christian Worship* 327, 168. *Psalter-Hymnal* 97, 411.

READ: *Ex.* 32:31, 32; *I Kings* 18: 36-39; *Psa.* 55:1-3.

Do you believe in intercessory prayer? I expect that most of you would answer yes. But if you asked the average man or woman on the street and explained that you meant praying for someone else, you would probably get a blank stare. I remember having to listen to a dentist talk at length one day on the subject that the only good that prayer did was the psychological effect it had on the person doing the praying. My mouth was propped open so I could answer nothing as he gave me example after example of cures being wrought by prayer when the doctors had said the case was hopeless. But, he argued, there was something about the patient that the doctors did not know, and he recovered, not because of prayer, but just because of circumstances unknown to the doctors.

Even as people in great danger call out to God instinctively, so there are not many people, whatever their faith or lack of faith, who have not been driven to their knees to plead with God for someone dear to them.

What is the value of intercessory prayer? Those of you who have been on the receiving end will be glad to testify to the value of it. Anyone whose name is listed, or has been listed in the *Prayer Cycle*, can give examples of seemingly unsolvable problems being solved on "her" day in the *Prayer Cycle*.

What is the value to the intercessor? We know she becomes nobler through her p r a y i n g for others. Prayer for those in need gives her insight and sympathy. She can not well pray without also helping in whatever way she can to answer her own prayers.

It cancels grudges. Bitterness and intercession do not go together. Is there anyone you do not like? Start praying for her. You will be surprised at the good points you will discover in her.

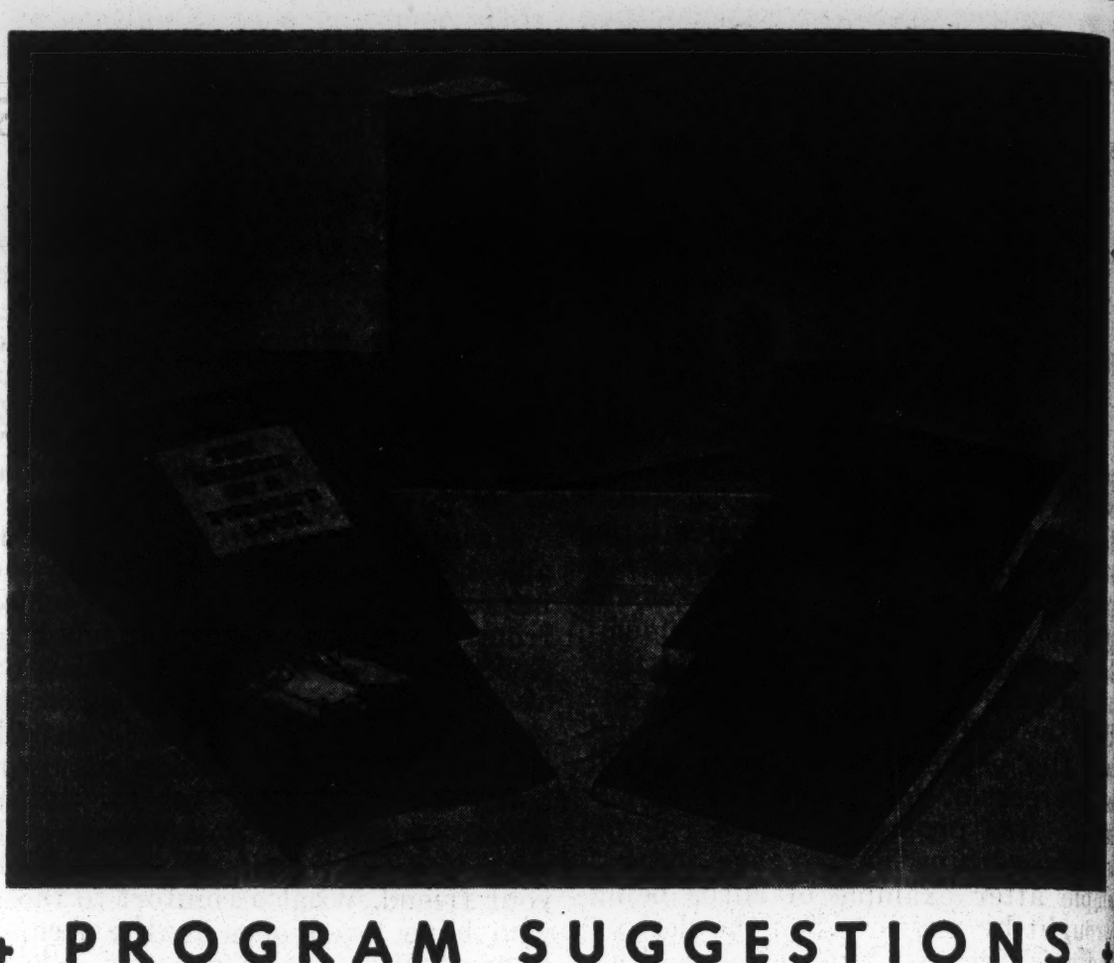
Granted that intercession is valuable both to the recipient and to the intercessor, its greatest value comes from the fact that it is offered to God. Think of a triangle with God at one of the angles, the person for whom you are praying at the second, and you at the third. You may not be in touch with the one for whom you are praying, but you are in touch with God, and he is in touch with your friend. What a comfort to those who have loved ones in the Armed Forces! We may not know where they are (Only an A.P.O. number). We may not know what danger they are in, but God knows and He is the one to whom we are praying.

We have many examples in the Old Testament of intercessory prayers for the Children of Israel. One of the most outstanding is of Moses, when God offered to forsake Israel and to make of him a great nation. But Moses pleaded for his people (Ex. 32:31, 32); Daniel prayed for his people and for the restoration of Jerusalem (Dan. 9); Ezekiel interceded for his people (Ezek. 9). We have the example of Abraham praying for mercy on Sodom. True, it included his nephew Lot, but Abraham was pleading for all of the wicked city.

The Old Testament is full of other types of prayers too.

What did David pray for? (Psalm 51)
What did Hannah pray for? (I. Sam. 1:11)

(Continued on Page 369)



+ PROGRAM SUGGESTIONS +

From March to July a cumulative quotation suggests each of our program themes. One paragraph will be quoted each month as the springboard for study. The five paragraphs entitled *What Do You Think of Missionaries?* appear in the Program Calendars. The quotation for March is given in italics at the head of page 323. (Why not start a poster, printing this portion of quotation, adding to it each month, for all to quote?)

Roll Call: Bible verses on Missions. Why not select some from your daily Bible readings? (next page)

Check references to evangelism in this Magazine. You will find them from cover to cover—in News-from-Afar section, Women's Board Department pages, the Unforgettable Character story . . . Even the monotonous-looking pages of Life Members take on glamor when we remember that each name represents a generous gift for the evangelization of the world.

What part has prayer in evangelism? You will find prayer emphasis in poems, prayer quotes heading Department pages, and the cover picture, etc.

For Topic 3 some of the articles giving an over-all evangelism picture failed to arrive, however, we attempted a varied approach, even a picture story of one mission. Collect and display pictures of other fields too. Ought missionaries be more "concerned for souls" than we are?

If all members of your society read the Magazine (dream of the Magazine Staff) find supplementary program material in weekly U. P. publications and in leaflets from Lit. Dept. (See p. 380). Note the four books pictured below. The two on the right are good for this March program; two on left, for April. Four in a box, $1.50, less than half the original price. If they are not in your library, order from Lit. Dept. Circulate among members.

Try this WHO-WHAT QUIZ on entire Magazine:

WHO — Lyman Beecher, Jonah, Gulam Qadir, Nellie Webb, Dengdum, Gideon Dau, Ababa, Gulab Khan, Lois Ellifritz, Padri Prebh Das, Arada Ibrahim, George Vassar, Brother Adams, Elder Henry Stwyer, Mrs. R. W. Walker.

WHAT — What did, or does, each do in evangelism?

Prayer: "Dear Lord, let the witness of my life and my lips be helpful in the conversion of *one* soul before Easter. Amen." Then will the true meaning of evangelism be real and not merely academic.

A Program of Daily Readings from the Bible

MARCH

Day	Read all of:	Or, select:
1st	Deut. 4-6	(Ch. 5)
2nd	Deut. 7-9	(Ch. 7)
3rd	Deut. 10-12	(Ch. 10)
4th	Deut. 13-16	(Ch. 16)
5th	Deut. 17-19	(Ch. 18)
6th	Deut. 20-22	(Ch. 21)
7th	Deut. 23-25	(Ch. 25)
8th	Deut. 26-28	(Ch. 28)
9th	Deut. 29-31	(Ch. 31)
10th	Deut. 32-34	(Ch. 34)
11th	Josh. 1-3	(Ch. 2)
12th	Josh. 4-6	(Ch. 6)
13th	Josh. 7-9	(Ch. 7)
14th	Josh. 10-12	(Ch. 11)
15th	Josh. 13-15	(Ch. 14)
16th	Josh. 16-18	(Ch. 18)
17th	Josh. 19-21	(Ch. 20)
18th	Josh. 22-24	(Ch. 24)
19th	Judges 1-4	(Ch. 2)
20th	Judges 5-8	(Ch. 7)
21st	Judges 9-12	(Ch. 11)
22nd	Judges 13-15	(Ch. 14)
23rd	Judges 16-18	(Ch. 16)
24th	Judges 19-21	(Ch. 19)
25th	Ruth 1-4	(Ch. 1)
26th	1 Sam. 1-3	(Ch. 1)
27th	1 Sam. 4-7	(Ch. 6)
28th	1 Sam. 8-10	(Ch. 9)
29th	1 Sam. 11-13	(Ch. 13)
30th	1 Sam. 14-16	(Ch. 15)
31st	1 Sam. 17-20	(Ch. 17)

—From *American Tract Society*

(See Dec. Magazine, p. 225, for explanation of Bible-reading plan)

ANSWERS TO BIBLE READING QUESTIONS FOR FEBRUARY

(See January Magazine)

(*Exodus* 14-40; *Leviticus; Numbers; Deuteronomy* 1-3)

1. Ex. 14:11.
2. Ex 21:28.
3. Ex. 19:11-13.
4. Ex. 35:3.
5. Numbers 12:1.
6. Deut. 3:27.
7. Ex. 31:14.
8. Ex. 34:33.
9. Lev. 17:11.
10. Ex. 20:12.
11. Ex. 32:19.
12. Numbers 6:3.
13. Numbers 12:10.
14. Numbers 22.
15. Numbers 13:24.
16. Numbers 13:30.
17. Ex. 18:1.
18. Numbers 22:23.
19. Lev. 13:14.
20. Lev. 10:1.

Through the Bible In 1952

QUESTIONS ON MARCH DAILY BIBLE READINGS

(Deuteronomy 4-34; Joshua; Judges; Ruth; 1 Samuel 1-20)

1. Why did God forbid Israel to make marriages with other nations?
2. Who succeeded Aaron in the priesthood?
3. Which tribe had no inheritance in the division of Canaan? Why?
4. Why would the poor and the bond servants welcome every seventh year?
5. Of what 120-year-old man was it said, "His eye was not dim, nor his natural force abated"?
6. Which tribes were told to settle east of the Jordan?
7. Who made a memorial of stones to answer the questions of children of succeeding generations?
8. When did the food gift of manna to the Israelites cease?
9. What city west of the Jordan was the first to be conquered? By what method?
10. A scarlet thread was the life-saving covenant between whom? Was the covenant kept?
11. How did the valley of Achor receive its name?
12. Who commanded the sun to stand still?
13. What chapter describes the land inheritance of the tribe from which came the Christ?
14. What was a "city of refuge"?
15. Find this quotation and complete it: "Choose you this day .....; but as for me and my house .....
16. What instrument did Shamgar use to deliver Israel?
17. Identify these four people: A prophetess who accompanied a faint-hearted man in battle; a woman who put a tent nail through the temples of a fleeing captain.
18. For what is the famous son of Manoah remembered?
19. What king made a rash vow that involved the sacrifice of his daughter?
20. Who was David's "foreign" great-grandmother?
21. What was Hannah's vow? Did she keep it?
22. Who said, "Speak, Lord; for thy servant heareth"?
23. Why did the Israelites ask for a king?
24. Name and describe the physique of Israel's first king.
25. Whose son did God tell Samuel to anoint to be the second king of Israel?

The Most Unforgettable Character I've Met

By MARY E. LOGAN, Rushville, Indiana, formerly of India-Pakistan

GULAB KHAN'S childhood home was well back in the Himalaya Mountains of North India, now Pakistan. The country is wild and rugged and the villages small and scattered. The character of the people is wild and rugged too. Neighborhood feuds are common and human life is held lightly.

The people are Mohammedans. About the only contact they have with the outside world is when a merchant caravan passes through with camel loads of merchandise to or from the interior. Probably from some of these traders, young Gulab heard stories of the world lying beyond their mountain barriers. When he grew up he decided to go to see for himself. He came to Rawal Pindi, a large city near the frontier. At that time Rawal Pindi was not a part of the United Presbyterian mission field as it now is, but a missionary lived there.

Some time later he was walking along the street when a scrap of paper, blown by the wind, fluttered and fell near his feet. It had been torn from a Bible—the first chapter of Genesis, and contained part of the story of the creation. He read it and became interested. It was very different from the fantastic account he had heard of the earth's creation. He asked some passers-by where he could get the rest of the story. They did not know but finally some one directed him to the missionary's house. I do not know whether he went.

The people of India hold many gatherings called Fairs. They are held at the grave of some saint or holy man (so called). He was probably very far from our idea of a saint. He may have been an idiot or had some grotesque deformity. Sometimes these fairs are held at a pool or stream whose waters are supposed to be holy and have the power to wash away sin. They always have a religious significance but much that is unholy takes place at them. They are annual affairs and as many as 40,000 people sometimes gather there.

Missionaries take advantage of this opportunity and with their preaching tent and a group of helpers preach the Gospel of our Lord and Saviour who alone can give the people what they are supposed to be seeking. They also sell Scripture portions, hold discussions, answer questions and make friendly contacts with the people.

It was at one of these fairs that Gulab Khan first heard the Gospel message. As much as he understood it he accepted it. I will not go into detail concerning the months that followed. He was taken to the home of the missionary and given careful teaching. When the missionary was convinced that he understood and was sincere, he was sent into a distant province for baptism. It was known that he would be greatly persecuted.

In due time the news that he had

Miss Logan served as a missionary in India, now Pakistan, for 42 years, from 1891 to 1933. During her first term of service she saw the revival sweep over the Punjab that marked the beginning of the self-supporting church. She says, "My own spiritual life was quickened by its power. As I prayed with and for young ministers and their wives who accepted great sacrifices, I came to love the Indian church."

Her missionary work may be divided roughly into two periods: the first twenty years, except a few years in charge of schools for girls, she visited villages scattered over a large territory, going first to the Christians, then to as many non-Christians as possible; the next twenty years in a solidly Muslim part of our mission field, where there was opposition, but great need.

Two years before retirement she returned to Gujranwala where she had begun her missionary service, "living in the same mission house and working with the same dear missionary friend with whom I had begun the service forty years before."

Soon after going to India Miss Logan, with other missionaries, organized the first W.M.S. in Gujranwala—five members including the missionaries. Forty-two years later she served as president of this same Society—now with seventy-five members.

turned away from the religion of Islam and accepted Christianity reached his mountain home. It isn't possible for us to understand the bitterness and even consternation with which it was received. Not only had he repudiated the religion of his fathers but they considered themselves disgraced. If they could have laid hands on him they would have taken his life but he was beyond their reach, so they did what they thought would hurt him most. His oldest brother and an uncle killed his young wife. After a court trial they were hanged for their crime.

Gulab Khan was now an outcast as far as his father's home was concerned. A Christian British officer gave him employment but he was restless and unsettled and had frequent outbursts of violent temper. They were always followed by regret and penitence. As far as I know he never apostatized or denied his Lord.

A few years later a marriage was arranged for him. In that land marriages are arranged by others than the contracting parties. He married a young widow, a woman of fine Christian character and tact. She was a great help to him. They called their first son Paul because as his father said, "we wanted him to become a preacher to his own people." He diligently studied his Bible and more and more his life was becoming victorious over the old nature. About that time he was employed as a catechist in our mission.

Some time later he was asked to go back to try to live in his old home village and witness to the people there. He objected and when the missionary insisted he said, "I will not go. I have lifted up my hand to God that I wil never again shed human blood and if I go back there I may kill some one."

There were many stories of his feats of strength and rather unconventional methods. A Christian had done something wrong; Gulab Khan held him out over an open well until he said he was sorry and promised to do better.

Paul was growing up now and his father frequently asked us to pray that he might become a preacher. Indeed I scarcely remember a prayer meeting when he did not make this request, usually adding that he wished Paul to become a "preacher to his own people."

As he grew older Gulab Khan became much more gentle and self controlled. Perhaps he was conscious of this and just a little proud of it. He would speak of humility as an important Christian virtue, and he told this story: One day he was passing through the country and stopped at a spring to drink. The people held that for a Christian to drink at a spring or well defiled the water. While he was drinking a man came running and began to curse and threaten him. He said, "I just rose up and looked at him, I did not say a word, but seeing my humility he hurried away." In thought I pictured him straightening up his full six-feet, four-inches height and sturdy frame and I wondered if there might have been some other reason why the man hurried away.

During twenty years of my missionary service I was located in the north part of our mission field where there were very few Christians. Many of the people were fanatical and bigoted and the work was difficult. During much of that time Gulab Khan was with us. He was a fearless and faithful preacher.

The years slipped by and he like the rest of us was growing older. Then he had an accident. He was struck by a train and one of his legs broken and crushed. The weather was very hot and the wound refused to heal. He was being treated by a native surgeon and perhaps his care was not the best. He had been suffering for months and had grown despondent. One Sabbath we stopped on our way home from church to see

(*Continued on Page* 372)

Coptic Churches In Old Cairo

By Miss Lois R. Ellifritz, Short-term Missionary, Cairo, Egypt

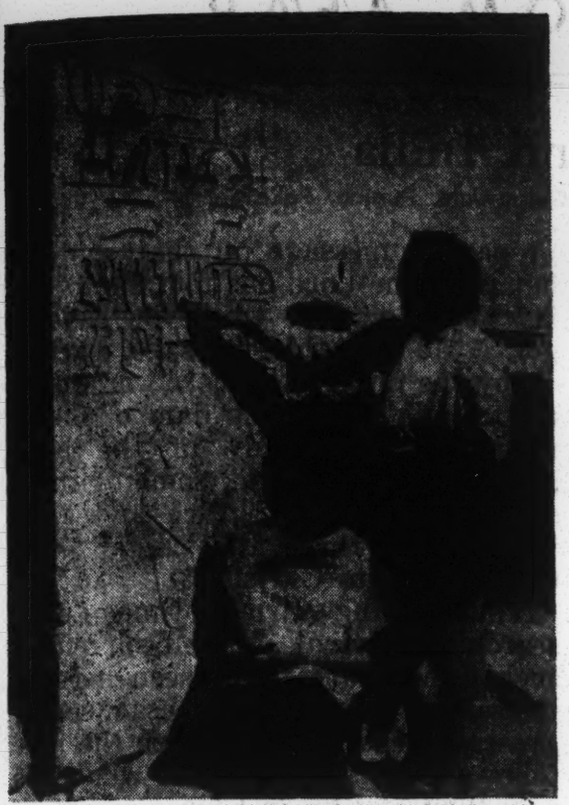
The gleaming dome-like twin steeples of the "Hanging Church" of Babylon, topped by square, lacey Coptic crosses, shone brilliantly in the intense mid-afternoon sun, as I emerged from a steep, dark stairway and looked across a narrow green court. I had gone to Old Cairo that afternoon in search of old Coptic churches, to see for myself some of the shrines belonging to this First Century Christian religion.

Tradition says that St. Mark brought Christianity to Egypt in 45 A.D. and he is revered throughout the Coptic Church as its founder. Jesus Christ himself had preceded Mark to Egypt and it is said that Mark first preached to that small group of Jews with whom Mary and Joseph had found refuge. Few people realize that there was a town called Babylon in Egypt, but history tells us that during the world's domination by Rome there was a Roman fortress and surrounding village known as Babylon just outside of present-day Cairo. In this section, for some reason, the Jews congregated, and to this section both the Holy Family and St. Mark came. Mark's first convert, however, was said to have been a shoemaker in Alexandria, but by the time Mark returned to Alexandria in 49 A.D., the shoemaker had become a bishop, and three priests and seven deacons had been ordained.

The seventh century Moslem conquest of Egypt caused the ever-growing Coptic Church to go underground, all the while suffering great persecution. For this reason the Coptic section of Old Cairo is even today (although there is no outward persecution) hidden behind thick stone walls, broken only by heavy iron gates, and the churches from the outside give no hint of being religious meeting places.

Although not the oldest, the "Hanging Church" is one of the most interesting. After crossing the low court, climbing more dark stairs, and going through another marble-floored court, I found myself inside the Al Mu'allakah, or "Hanging Church" of Babylon. It had a large, rectangular nave with shafts of light streaming from stained glass windows near the ceiling, which the old Father who served as guide told me were comparatively new. This drew my attention to a curved ceiling crossed with pegged wooden beams, which the Father said were also new, though the church itself dates from the Fourth Century. On the south wall was a large painting of the Virgin Mary, whose startlingly penetrating eyes followed one everywhere. Next to her were St. George and the Dragon, a painting which I saw over and over again in Coptic churches, as it is supposed to be capable of working miracles, particularly of curing the insane. Grouped with this were paintings of four other saints, including St. Mark, encased under glass and framed in inlaid ivory. These dated from the Eighteenth Century only. At the end of this wall near the altar was a door opening into a smaller chapel or church of the Second Century, from a small window in which could be seen, perhaps fifty feet below, parts of the original Roman fortress walls, between two of which the church "hung". Over the altar in this chapel was a delicately done but much faded fresco, the only one I saw in any Coptic Church.

Many features of the "Hanging Church" are common to all Coptic churches. For example, all have three altars along the eastern wall, this one completely hidden by screens of intricately carved ivory inlaid on rosewood. There are separate sections for men and women worshippers and all have raised pulpits extending up the center aisle. I noticed, too, there



Lois Ellifritz and Marjorie Dye, Egypt Missionaries, examining some cartouches at Sakhara.

was an absence of statues such as abound in Greek Orthodox churches, but, as is shown by their number, icons are reverenced to a high degree.

At various intervals before the screens in front of the three altars hung large simulated ostrich eggs, which I had seen before in Greek churches and wondered at their purpose. Our guide explained that those in the audience were supposed to fix their eyes upon these eggs to keep their minds from wandering, just as a mother ostrich never takes her eyes off her eggs until they hatch.

Above the altar screens hung icons of Gabriel, Mary, Jesus, and St. John, while several more paintings adorned the north wall. To the left of the entrance, on the west wall, hung a large painting of Christ on the cross, done in the stiff style of early masters.

Emerging from the various courts and stairways to the street below, I was struck with the silence which reigned everywhere. Normally, streets in any Eastern city teem with masses of humanity, shouting, yelling, cursing or arguing. Except for a few children playing a rude game of tag, these narrow cobblestone lanes, some 15 or 20 feet below the surface of the surrounding area, were deserted, though I felt furtive eyes follow me everywhere. Certainly this was mute evidence of fear which through centuries of persecution has been inbred into the Coptic people, whose very name (an Anglicized 14th Century version of the Coptic word for Egypt) shows them to be the original Egyptians.

The Church of the Holy Family was reached by descending perhaps a dozen steps to a still lower level. This outwardly very plain building is known by the Copts as the Church of Abu Sarga or St. Sergius. It was originally named in honor of both St. Sergius and St. Bacchus, but the latter name was later considered too pagan to be commemorated by the church. Built in the Fifth Century, the nave has twelve pillars, eleven of which are painted with figures of the disciples. The twelfth is blank, symbolizing the treachery of Judas. Just in front of the west wall (opposite the altars which always line the eastern wall) is a boarded-over section of the floor, covering the now unused baptismal pool. The Copts practice total immersion, and in the early days this large pool was used for adult converts.

On either side of the altars, and descending directly under them, steep narrow steps led down into a tiny grotto carved from stone. A rather large niche in the eastern wall is said by tradition to have been the place where Jesus was laid during the Holy Family's sojourn in Egypt, hence the modern name for the church. All around this niche hung hundreds of rags, scraps of clothing left by ailing pilgrims who had traveled here to be cured. I was half amused and half disgusted with the fact that this

(*Continued on Inside Back Cover*)

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

THE NEW WAY OF LIFE IN CHRIST

The story I am about to tell doesn't have much action, and as yet it isn't even finished. I think we haven't yet reached the climax. But it is a movement I am more humbly excited about than anything that has happened since I came to India.

It started in a very ordinary way in our Senior C.E. The Roman Catholics are making such inroads on our people and are so clever in their propaganda we decided our boys needed some "wising up" on Catholicism. So we had an eight-week study of the subject led by Dr. Harris Stewart. In the course of this study we found, and the boys themselves discovered, that they didn't really know the way of salvation themselves. They, like the Catholics, were depending partly on faith to be sure, but a good deal on works for their hope of salvation. In fact they were unconvinced and not willing to be convinced. They thought it was unfair of God to consider at least some of their good works. Truly "the wisdom of God is foolishness with men." Many of them were openly rebellious against such a God; and in the discussion periods carried on many a "smart" argument to the delight of their fellow "smarties."

We were much distressed at this attitude and prayed daily and in our weekly prayer meetings. A real burden was on our hearts and we kept bringing that burden to the Lord.

Then at one C.E. meeting a few weeks later the boys had asked the city evangelist, Padri Prebh Das, to give a talk on how to witness to non-Christians. It seemed a good and necessary subject; but when called on he stood up and said, "I tried to prepare a message on that subject, but what the Lord has told me to say is, 'You can't give what you haven't got.'" It was this message, backed up by the prayer "concern" of weeks that finally broke the dam of obstinate self-will. Many of the boys stayed till eleven p.m., some of them still arguing about grace and good works. But three that night gave their hearts to Christ.

That evening started a time of self-searching, revival and self-surrender such as we have never seen here in the school. We had a witness meeting several weeks later in which the new followers told something of what this new Way of Life in Christ meant to them. One chap said, "I gave my heart to Christ three weeks ago. I can just say that I wish all you fellows could know the peace and joy I have had those three weeks." Another spoke of having been "in the way" for three days. And one who had been a Christian before said he was now "two years old."

Such a wonderful meeting we were having when I noticed one of the "smarties" making a move to rise. "O dear Lord," I prayed, "don't allow him to spoil this good Spirit-filled meeting." I need not have worried. This is what Yakub had to say, "Anwar has said he has known Jesus in his heart for three days, Gulzar for three weeks and James for two years. I can say I have had Jesus in my heart just fifteen minutes. I really don't know what it was, but as I sat here on the floor, something happened to me. It was as though I literally opened my heart and Jesus came in. I know I am completely changed. I didn't believe in God before. Now I know that He *IS* and, most wonderful of all, that He is living in me."

Yakub *is* a changed boy. He never did go back to his "smart-alecky" ways. He has a real object in life now. The boys take turns going out on Gospel teams. Yakub said, "I wish I could go every time. There is nothing I would rather do."

Boys have quit smoking cigarettes; they have returned money which they owed; have taken their duties more seriously. (I've never had the dispensary so clean!) One lad was tempted to have a "clandestine affair." He confessed his sin and has been given marvelous victory over that and when he gave in on that he found God helped him in his studies and other responsibilities.

We know we haven't even begun to touch the possibilities of God's power. We need to learn the joy of the everyday walk with God. We need to see it is more important to witness to the non-Christian lad who sits next to us in class than to preach in the bazaar. We are studying Romans and meeting for discussion once a week. May this study, through the work of the Spirit, lead us in practical daily guidance. May we not be satisfied, but continue to grow in the Will of God for each one of us.

(Mrs. Robert A.) *Aurel A. Foster*
Sialkot, Pakistan

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

AN EVANGELISTIC TRIP ON THE NILE, ON THE HOUSE-BOAT "IBIS"

In the winter we began our trip at Suhag in the north end of our 300-mile district. The Bible teacher, Miss Arada Ibrahim, the James Pollocks and I had scarcely gotten settled and in running order when a terrific wind storm came up our first Sabbath evening. We had returned from church and the pastor's three small children had come with us to see the boat. I noticed we were rolling a bit and looked out the window to see the lights of the town on the opposite side of the boat. When I asked the captain how things were he said the rear cable which held us to shore had broken but the sailors were working hard to fix it again. In the meantime we were held only by our bow anchor and the rear of the long boat was flapping back and forth like a bucking bronco held in by his master on the ground in front of him. We called the sailors who carried the children to shore on their backs as the gangplank wouldn't stay put. They thought it a great lark. We thanked God that our other anchor held. Soon the wind died down. All the rest of our two-month journey we had the right wind at the right time until the last day, which was a blessing after all, as it gave us an opportunity to visit some villages never visited before.

This year we spent more time in going to villages where there had been no real Christian witness until recently, when our young Bible Society man has visited and held meetings for them. They gave us an attentive hearing, and liked the flannelgraphs. Some of them in many places came to the boat to hear the Arabic Gospel records on the phonograph. We had about ten subjects — *The Prodigal Son, The Wedding Feast, The Good Samaritan, Heaven, Christ's Second Coming, Stilling the Storm, We Belong to Him,* a good one for mournings, as well as a number of hymns, all in colloquial Arabic, which everyone could understand. Rich and poor, police officers, elders, effendis and pastors came to hear them. At one place Mr. Pollock used the phonograph between his lantern pictures—hymns especially.

The next day a dyer with his hands stained red with dye was washing his cloth in the river and standing

knee-deep in the water beside the boat. He asked our sailors if I would play that record for him, *Sinner Come to Jesus*, which he had heard at the church the day before. After hearing the record he went away satisfied. The elder in the church has a phonograph. He bought four of our records. We were able to give away some of the records as a class in the Luxor school had given some of their missionary money to pay for records. Many people wanted to buy them, but we had a limited supply. We hope the Nile Mission Press will be able to get more of them. They are made by The Gospel Recording Co., Los Angeles, California, and are sold at cost. I wish we could put machines and records in all these neglected villages where there is no resident witness. It has the advantage of being heard over and over again. Often groups of boys and men sit on the river bank and listen while we play the records for guests on deck.

The "Ibis"

We had a good wind the last day and arrived back home at Luxor on April 7th. We had thought to go south a bit before the weather was too hot but the last week the thermometer was 104 degrees in the shade. As our cabins have low ceilings they were like a furnace. We nearly suffocated in the afternoon heat. Our supplies also ran out and as there was work needing our attention at home we left the boat until autumn. Please pray for this work.

Esther W. Wilson

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

EL OBEID

A Sudan picture I would visualize for you. It is a scene of a walk into the villages repeated many times during the week.

Starting out at seven o'clock in the morning I find already ahead of me tall men with swift strides. Many of these men stay at the club of our mission. These men are great heights of humanity and erect as young sapplings; Dinkas they are who come to the city to earn money carrying water. They work and save until they accrue what to me seems a great weight of silver currency. Then they return to their villages where they convert their silver into cows. Cows mean wives. Most of our men's ambitions are to this end, that they are able to marry more wives and have lots of children. It seems to be that through the ability of the Dinka to have more children his esteem among his fellow-Dinkas rises or falls. For this reason a Dinka works that he may earn his silver so that he can buy cows. Then he will add to his wives rivals and to himself more headaches, all because he wants to be a Man among men. This seems to be the rule; the exception is when a man has been exposed to the teaching of the Jesus' way of life that he will stop to consider whether it is better to be a giant among men or to be a child of the Master.

Dinkas carry the water in kerosene tins suspended, one at each end of a long pole balanced across the shoulders. Each tin holds five gallons of water. They pay 2¢ for the tin of water and sell it at 18¢. In the morning they aim to be among the first in a long line of waiting men at the water tank. This line enters an inclosure through which they

move, securing en route water coupons which they present at the exit as they emerge with their water. Here they adjust their shoulder pads, then off they go at an even trot trying to prevent the spilling of their precious water and also to gain valuable time. Many of the fellows have regular customers and these are more independent, but the majority try being early in the by-ways carrying their "Mojes" all the time eagerly listening to the response of "Hoy, Taale," (Hey there, come!). Thus the empty water jars get filled, not always as needed, but as the people can afford it.

The piped city water is limited to the center of the town. Economy enters in but not entirely. There is the consideration to discourage the stripping of the surrounding desert of its inhabitants which can come about through the tempting easier living in the inexpensive outskirts of the suburban part of the city. Our Dinka friends fill in the gap and carry the water to people living beyond the reach of the town's water pipes.

The brought-in water is expensive, thus limiting the degree of cleanliness to people of small means. But water is so scarce at distances from the Nile that the sight of a water-carrier and the sound of his "Moje" is a most welcome sign especially during the rainless months of our Sudan climate. However, shortage of water is not felt only by the people living in our suburbs. It is often felt throughout the city. During years when the rainfall has been scant the city faucets may be turned off from 8 a.m. to 4-5 p.m. This has not been done this year because we have been blessed with beautiful rains. Our reservoirs are full and we look forward to less need for a constant consciousness of saving water.

How much like the water system in El Obeid is the setup through which we introduce the living water

Tall Dinka water carriers who come to El Obeid to earn money to buy cows. More cows mean more wives.

of which Jesus spoke at the well near Samaria. Like the Dinkas rising early to be about their business of relieving the frequently occurring thirst, so rise we early to lose the minimum time in going about seeking those who will prove interested in the precious water of Life: the word of God. We carry it out to those friends who have not yet found that it is good and have therefore had no interest in seeking its source or centers of its distribution. Yes, we carry it out beyond the limits of the pipe-line, out into the desert where no living water has yet been proclaimed. It goes to a people who do not know that they thirst, nor do they know that it was intended for them, and for all. So we go, here and there, from the large club of men here at the mission out into the market places where we have found here a household and there a household. We stop in the ways that men and women travel during their course of the day, and we go beyond into the suburbs of the city where we find people of many strange languages and customs. Many refuse right out. Many are afraid to hear more. Many are very suspicious, but there are the few who drink it in as though it had found a welcome lodging place and has done them good.

Frances Turk.

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

FIRST IMPRESSIONS

At long last I have arrived in Gedaref which is to be my home for the next five years, God willing.

The whole Philips family came to the station to welcome me. From the difficulty which we had in getting a taxi it would seem that the town didn't give me such a welcome. However, after a bit of delay we were off to the Mission house, so we'll not hold it against them. I'll just have to learn to walk where I have to go.

And what of the town? I find it very interesting with its low lying hills stretching off into the near distance. From the Mission house the view makes me want to attempt to sketch it. Between us and the hills is the constant stream of camels, donkeys and people passing before us.

As I go down the streets I am almost tempted to say, "Oh, to be young again!"—but then—I wouldn't know Arabic and wouldn't be able to chat with the friends whom I have already met, the carter who brought my trunks, the water-boy who brings his load of water in heavy canvas bags on a donkey to my house, and the man who sells charcoal, whose place of business I passed each day as I went from the Mission house to my house about five blocks away.

There are many things to see on this short walk. Yesterday a drove of camels arrived for the camel market. One of the camels had a canopy above the saddle to protect the driver from the burning sun for it has been at its hottest these days. As I went along I saw one of the many trucks loaded with bags of grain start off on its journey for this is a grain shipping center of some importance. As the truck was well under way a man came dashing up with two belated loaves of bread for them.

Then there are the side streets which call me to investigate them.

On my first Sabbath I attended Sabbath School. About fifty were present. How lustily they sang! There was no dragging there, if it might perhaps lack a bit of harmony. And after the Sabbath School there was the sing with Mrs. Philips' class of Armenian teen-agers and in the evening some of these same girls came for another sing together with an Egyptian and a Greek young man.

The evening service found the schoolroom, which serves as a church, well filled with men and women. It was oppressively hot and the small children were very restless and of course thirsty which made the preacher's work doubly difficult. In addition there seemed to be a score of biting ants which attacked certain ones—even the preacher was bitten.

And what of my house? I haven't decided whether to call it "International House" since I live in the midst of Indians, Sudanese, Egyptians, Armenians and Greeks—possibly others—or to call it "Lizard Villa" for there are big lizards, little lizards, fat lizards without tails, lizards with long slim bodies and tails, lizards darting out each time I open a door or window and sometimes flopping down at my feet from overhead, and others slithering out of sight when I go outside. I thought I had seen lizards before but not concentrated like this. However, I don't mind them like snakes so I'll likely get accustomed to them.

This Thursday we had our first station prayer meeting—where everybody prays. As Rev. Philips was reading the Scripture lesson on the call of Andrew when he came to "straightway they left their nets," Margy spoke up in a very solemn voice, "Daddy, do you mean they *left* Andrew in the water?" After

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Miss Cole has just gone to Gedaref to open work for women and girls. There has been a family located in that city for three years.—Editor.

having been cautioned not to pray too long Margy remarked to her father at the close of the service, "Why can't we pray long when you do?"

Having been in Gedaref less than a week I had my first experience of rain and did it rain hard! They told me that I wouldn't be able to get home but since I had my rubbers with me which had withstood considerable Iowa mud I thought I could possibly manage.

And what of my work—the most important thing! I want to get at that just as soon as I can get settled. I know that I am going to like the people very much and I covet your prayers.

Una Coie

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, on furlough, Conoquenessing, Pa.

TALES FROM MAJI

It would not be true to say that people in this area are stretching out their hands for the Gospel, longing to be taught about Jesus and His love. It can be said, however, that a work has been established that is striving to win a people for the Lord, striving to win pagans from the Powers of darkness so firmly entrenched, and to bring freedom to those enslaved by the fear of Evil Spirits. To Christians who read of the lives of these people it must be realized that they know nothing of an open Bible, nor, indeed, how to read if they had one.

The concept of Jesus among those with a religion of external formality is of a helpless babe, or of a dead Christ—a crucifix. He is to them afar off and unknown. One who dare not be approached save through the medium of priests and the intercession of the Virgin. It is a day of opportunity but to some extent the opportunity is passing because of the lateness of the hour. How great then is the need of prayer?

Some weeks ago an old woman came and sat on the ground with her rags drawn around her to keep warm, waiting for the Sabbath morning service. An opportunity was afforded to tell her very simply of the love of Jesus for her—Walleta. She listened, then quietly remarked, "But was not Jesus a Franji? (Wasn't He a white man?) "Can He care so much for the black people?" She was assured of his love for all and that one day we shall be like Him and not He like us. She has attended the services regularly, and recently stated in the midst of a group that if the Lord could have mercy on such a sinner then she accepted Him as her Saviour. Pray for this woman that she may grow in grace and in the knowledge of Him. She cannot read, so the message must go forth by word of mouth. The same morning a soldier also declared his trust in the Lord in the same group and accepted a Gospel of John.

During a conversation with a Tishana woman one morning at our clinic we found that she had never heard of the Lord Jesus. She listened a while to the story and then asked, "Is this the story of the God whom the Amharas worship." We assured her that He was the one true God. Alas, this story does not end so happily for she scorned to worship the God of those whose lives showed so little of the love of Christ. She still prefers her people's god, a witch doctor who holds them in fear and bondage. So far, the part of the province from which she comes has not been reached by missionaries.

With these few glimpses of life among the Majis, friends will realize that it is not just buildings we want; it is not just money. We ask for more prayer that we, the missionaries, may be more steadfast and more consecrated; for more devotion to our Lord and more zeal in His service.

Eileen Halewood

President's Page

LOVE—THE GREATEST GIFT

A noted present-day evangelist in a radio message pointed out to ministers that their most necessary gift is the gift of love. There are those who have the ability to speak eloquently, the ability to interpret the Scriptures with brilliance, a living faith to accomplish great things, but if they have not love they are nothing. This is certainly not a gift necessary to ministers alone, but to every living person who bears the name Christian.

Paul, in his first letter to the Corinthians, speaks of the existence in the Church of the very highest supernatural gifts, gifts of accomplishment and acquirement, but points out that there is one thing better——the existence of a largeness of love in the spirit and character; a way of living which can do without the other gifts, but without which the other gifts mean nothing. There is a great need in our day for the charitable spirit and Christian love.

I recall the words of one man, much gifted with this charitable spirit, in speaking of another whose soul was in great need. He said, "I've always been his friend and I guess I always will be, and if the time ever comes when he needs me, I want to be in a position to help." His was not a critical attitude, but one of large-hearted, all-enduring Christian love. His is the spirit of which Paul speaks in the thirteenth chapter of I Corinthians, "Love suffereth long, and is kind." His is a willingness to be helpful to others, an easiness of access, an easiness of being entreated, a genial, open, sunny presence, not repelling.

Of another, a father, I recall a complaint that his son never comes to him to talk things over. "I never know what he is thinking," he said. Perhaps there is the need for this very thing in the spirit of this father.

I think of a woman much gifted in the efficient way she plans her work and works her plans, taking care to use every minute of the day to get the utmost accomplished. But what happens when the grocery boy is late with the groceries, or if someone is a few minutes late for an appointment? Yes, there is a need for a way of living (in love) which can do without these other gifts but without which these other gifts mean nothing.

One other illustration in the following poem speaks this same message:

THE TWO RELIGIONS

A woman sat by a hearthside place
Reading a book, with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying, "Put it down."
Then the mother slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry
And denounce religion by and by.

Another women bent o'er a book
With a smile of joy and an intent look,
Till a child came up and jogged her knee,
And said of the book, "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn HIS will,
And HIS love into my child instill."
That child went to bed without a sigh
And will love religion by and by.

(Author unknown)

The only source of this love and charitable spirit is in the full understanding of God's great love for everyone of us. "God so loved the world that He gave His only-begotten Son." (John 3:16). "If God so loved us, we ought also to love one another." (I John 4:11).

Mrs. William H. Hughes, President, 1952 WGMS Convention

Editorials

"Prayer is *The Key to Religion*—to wind up in the first place, and to keep it going each day thereafter."

QUO VADIS, CHRISTIAN?

Many people have recently seen the motion picture, Quo Vadis, portraying loyal, evangelistic, early Christians, triumphant even as martyrs.

However, the purpose of this editorial is not to review the movie. We merely borrow the famous title in asking the pertinent questions, "Quo Vadis, Christians today? Quo Vadis, Missionary Societies?" Or, in familiar English, "Whither goest thou, Christians today? Whither goest thou, Missionary Societies?"

Recent press releases, which unfortunately we usually lack space to print, bring thrilling stories of meetings here and there of today's Christians. We feel constrained to mention two great conferences, one just before and the other following the dawn of the new year. Both were missionary meetings on a world-wide scale. Their only objective and reason for existence is concern for souls everywhere.

The Student Volunteer six-day Convention in Lawrence, Kansas, closed on January 1. "Out into the bitter cold of the new year, more than 2000 college students of 47 nationalities went today with a beginning sense of their mission in the Church." In this time of "world turmoil and disillusionment for many, the theme was "Christ's Kingdom—Man's Hope." Reverently we ask, "Quo Vadis, Youth of the World?" Whither goest thou with ideals for a better world? As you return to your student activities there must be ringing in your ears the powerful words of one of your honored speakers, "You go out not to save Western civilization, but into the bewildering currents of contemporary history to pursue without panic but with a powerful sense of mission, your high calling in Christ Jesus."

"Quo Vadis"—we ask another delegation also returning from a world-embracing Conference of Foreign Missions held in Toronto, Canada. "Every Nation Under God" was the theme that united for four days the thinking of mature men and women, missionaries and mission executives formulating practical Christian plans to match today's needs.

And now—"Quo Vadis, Missionary Societies?" Many are dynamic, joyously studying the greatest topics on earth, aiding your pastor and the WGMS in every evangelical opportunity through your attitudes, influence and gifts. However, do *all* of our missionary societies really know where they are going? Are meetings dull because only a little, and belated time and effort are put into making them profitable? Do members suffer just another meeting because the calendar indicates meeting time? Do they really care whether or not souls are saved? We ask you, why drudge along in dying, powerless societies? Take an inventory. The answer may come when we ask individual members this same question. "Quo Vadis, Missionary President—Missionary Member?" Are you charming and radiant in your sincere desire to evangelize the world, patient in criticism, humbled by praise? Are you remembering the heartsick, lonely, unchurched in your immediate environment, yet mindful also of sacrificial living for the sake of unknown needy ones afar? Let us live evangelism.

Whither goest thou, Christian missionary society?

Mrs. Russell K. Montgomery

CHANGE IN BOARD PERSONNEL

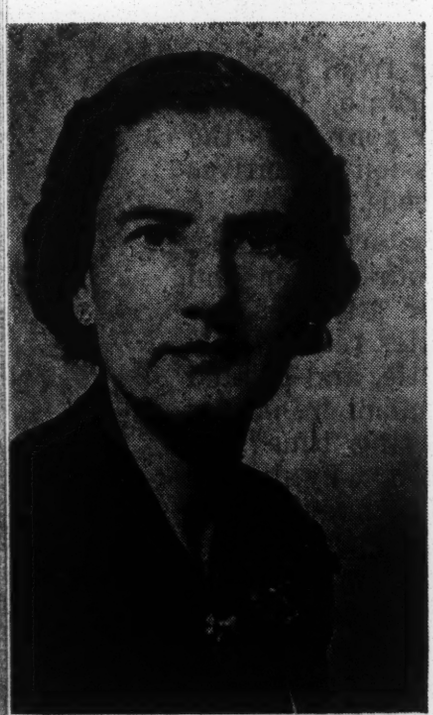
The Board of Directors of the Women's General Missionary Society has accepted with deep regret the resignation of Mrs. Thomas H. Newcomb who finds it increasingly hard to carry her responsibilities as a minister's wife and continue to do all that she feels a Board member should do.

Elected to the Board in 1945, Mrs. Newcomb was first assigned the duties of Prayer Group Secretary for a year. Since then she has served as Thank Offering Secretary, giving unstintingly of her time in preparing worship services, leaflets, pageants, and magazine articles and in speaking to many congregations and missionary groups on behalf of the Thank Offering. During the past eight years the amount of the Thank Offering has steadily increased every year except one. In spite of the fact that last fall the Thank Offering season was moved a month earlier to avoid any conflict with the denomination's Every Member Canvass, the 1951 ingathering was the largest ever received.

Mrs. Newcomb has also been First Vice President of the Board for the past three years and has served on many committees.

Mrs. Thomas H. Newcomb

Mrs. Russell K. Montgomery has been named by the Board to succeed Mrs. Newcomb as Thank Offering Secretary. Mrs. Montgomery has spent her entire Board career of four years to date as Secretary of Indian Missions. She also has been active in speaking on the work of her department. During her tenure, a new station was opened at Oljato, Utah, among the Navajo Indians, and a new church was recently erected in Warm Springs, Oregon.



Mrs. Frederick E. Milligan

Mrs. Frederick E. Milligan has been chosen to become Secretary of Indian Missions. Her interest in the American Indian is of long standing. For the past year she has served as Corresponding Secretary of the Board. She also edited the 1952 Prayer Cycle because of the illness of Prayer Group Secretary, Mrs. Thomas F. Baker.

Edith L. McBane, Recording Secretary of Board of Directors

HONOR ROLL

Delegates to the 1952 WGMS Convention
Detroit, Michigan — June 9-12, 1952

Presbyterial	*Date*	*Secretary Reporting*
17. San Francisco	Nov. 23, 1951	Mrs. Harold S. Wilson
18. Ohio Northwestern	Nov. 27, 1951	Mrs. Thomas Dean
19. Chartiers	Nov. 27, 1951	Mrs. J. N. Montgomery
20. Puget Sound	Nov. 27, 1951	Mrs. E. J. Allen
21. Detroit	Nov. 29, 1951	Mrs. B. John Mitchell
22. Monongahela	Nov. 29, 1951	Mrs. J. M. Cameron
23. Wheeling	Dec. 3, 1951	Mrs. Glenn Ferguson
24. Arkansas Valley	Dec. 7, 1951	Mrs. Curtis Field
25. Mansfield	Dec. 11, 1951	Mrs. Wade Arnold
26. Colorado	Dec. 11, 1951	Mrs. M. L. Phelps
27. Indiana	Dec. 12, 1951	Mrs. Robert H. Flanery
28. Muskingum	Dec. 12, 1951	Mrs. J. Herbert Bain
29. Westmoreland	Dec. 14, 1951	Mrs. J. O. Haney
30. Xenia	Dec. 14, 1951	Miss Mabel Stormont
31. Monmouth	Dec. 14, 1951	Mrs. R. J. McKissick
32. Chicago	Dec. 15, 1951	Mrs. Archie Steele
33. Boston	Dec. 15, 1951	Mrs. Frederick W. McGregor

Mrs. Grant B. Gibson, Convention Secretary

THE WORLDWIDE FELLOWSHIP OF PRAYER

Excerpts from a Press Release by Florence Gordon, New York

A great many people who do not know the word "ecumenical" have had ecumenical experiences. They have them regularly on the first Friday in Lent each year, the traditional day for the World Day of Prayer. Then literally millions enjoy a deep sense of the oneness of "the whole family of God in the whole world," whether the language they speak is Bantu or Telugu, Spanish or Swahili, or the Greek from which "ecumenical" and "ecumenicity" come.

Following as far as possible a uniform service, in many languages, they observe a special day of intercession, and over and over again word comes back to the United States, from which the service is sent out, "We become vividly aware of the fellowship of Christians around the world," "Our people realize afresh our oneness in Christ," "The World Day of Prayer makes a wonderful bond."

During the summer of 1951, copies of the service for February 29, 1952 were mailed out to 104 countries and areas of the world. The program, once on the field, is adapted if necessary, and translated into the local language or vernacular.

It is not only language difficulties that are transcended in the World Day of Prayer observances. A woman in the Netherlands cried, "Is it not a blessing: one day in the year, no church walls!" Theologians lead some services, lay men and women others, children the special program prepared for them. The World Day of Prayer is observed in Egypt by the United Presbyterian Church, Church Missionary Society, Egypt General Mission, Canadian Holiness Mission, Church of God, Friends of the Bible (Coptic), Syrian Orthodox and an Armenian Brethren group. Many refer gratefully to the growing spirit of fellowship between the denominations, and are seeking to extend the cooperation throughout the year, through other joint meetings, study circles and continuing prayer groups.

There is ecumenical fellowship not only in the prayer observances but also in the concern which one group of Christians in the great chain of prayer will show for another. Offerings in Switzerland were given to several missionary causes, to displaced persons and to victims of the avalanches. Offerings in New Zealand were divided between the war-stricken in Korea, Orphaned Missions, Interchurch Aid in Europe, and the British and Foreign Bible Society.

Naturally it is in the United States, where the Day originated, that it is most widely observed. There are services in 18,000 communities. The service to be used around the world on February 29, 1952, originated with members of the three groups which receive Christian ministries through a portion of the World Day of Prayer offerings, migrants, share-croppers and American Indians in government schools.

Uniformly, those who participate in the World Day of Prayer consider it a privilege. In the words of a correspondent in the Belgian Congo, "It brings us closer to our heavenly Father and to each other to know that Christians all arund the world are using the same thoughts and prayers on this special Day. We are looking forward eagerly to the next World Day of Prayer, on February 29, 1952."

Order World Day of Prayer Supplies from Literature Department. See January magazine, page 315.

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary
904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

"Prayer is like a *Chemist*— that turns all life to gold."

LET US GIVE THANKS!

The 1951 *Thank Offering is the largest in the history of our Thank Offering, according to a release from the WGMS T.O. Secretary and the Treasurer.*

It exceeds the Thank Offering of 1950 *by almost* $14,000.

1950	1951
$246,461.62	$260,365.00

Appreciation is expressed to all who had any part in this splendid offering.

LIFE DIRECTORS

$300. Each

11. Mrs. Lorena Gibson, Santa Ana, Calif. By her husband, Bruce Gibson.
12. Mrs. Ralph Grove, Long Beach, Calif. By Mrs. Joseph Bates.
13. Miss Ora Haft, Houston, Pa. By Mrs. J. A. McKnight.

MEMORIAL THANK OFFERING

$100.00

16. In memory of Supt. N. D. Williams, for faithfulness and devotion given the Mission at Miller's Ferry, Alabama; By Mrs. Harry Marshall, through Steubenville Presbyterial ($200.00 given)
17. In memory of Mrs. Ella Stewart; by her niece, Margaret Miles, Viola, Ill.
18. In memory of Miss Venna Finney; by her sister, Dr. Grace E. Finney, Los Angeles, Calif.
19. In memory of Mrs. Annetta Samuels; by her sister, Mrs. Lee Forsythe, Albia, Iowa.
20. In memory of Mrs. Augustus C. Scott; By Andrew F. Scott, Martha Scott, and Ruth E. Scott, Certif. sent to Richmond, Ind.
21. In memory of Miss Grace E. Aldrich; by her sister, Harriett E. Aldrich, Pittsburgh, Pa.
22. In memory of Mrs. Jane Chappell Love; by friends in the Mt. Washington (Pgh.) W.M.S.
23. In memory of Mrs. J. G. Logan; by her sister-in-law, Mrs. R. A. Eisaman, Irwin, Pa.
24. In memory of Messrs. Alex Hudson and James Hudson, Irwin, Pa.
25. In memory of Miss Edith Wilshaw; by friends in the Elizabeth McCahon Missionary Society, Chartiers U. P. Church, Canonsburg, Pa.
26. In memory of Mrs. Martha S. Quivey; by her grandchildren, Mr. and Mrs. Jesse C. King, Houston, Pa.
27. In memory of his mother, Mrs. May Turner; by Mr. Jesse Turner, through Morea W.M.S. in Southern Illinois Presbyterial.

SENIOR LIFE MEMBERS

$25.00

318. Mrs. Herman Moore, Struthers, Ohio. By her sister, Mrs. A. E. Hull.
319. Mrs. William A. Knox, Youngstown, Ohio. By Mr. and Mrs. H. Greer Baer.
320. Mrs. Frank Barchie, Youngstown, Ohio. By Mr. and Mrs. Paul M. Haas.
321. Mrs. Kermit Johnson, Youngstown, Ohio. By Mr. and Mrs. Paul M. Haas.
322. Mrs. Frank McKendry, Youngstown, Ohio. By Mrs. J. Calvin Ewing.
323. Mrs. George Hudnutt, Youngstown, Ohio. By Mrs. Fred Bunn.
324. Mrs. Herman Morrison, Youngstown, Ohio. By Mrs. R. M. Morrison.
325. Mrs. Merle Evans, Youngstown, Ohio. By Mr. and Mrs. C. V. Wasser.
326. Julia McMillan, Barberton, Ohio. By friends in the Women's League.
327. Miss Ethel Gardner, Hubbard, Ohio. By Mrs. Helen Geiger.
328. Mrs. Bertha Crum, Akron, Ohio. By friends of the W.M.S., First U. P. Church.
329. Mrs. Leora Masters, Akron, Ohio. By a friend.
330. Miss Katharine Tedrick, Akron, Ohio. By Dorcas Bible Class, First U. P. Church.
331. Miss Jacqueline Warner, Cleveland, Ohio. By her mother and sister.
332. Mrs. Willard Booher, Youngstown, Ohio. By Margaret Blair.
333. Mrs. Jack Richards, Pulaski, Pa. By her mother.
334. Mrs. Leslie Kump, Youngstown, Ohio. By Mrs. Leslie Calvin.
335. Mrs. Ruth Kloots, Cleveland, Ohio. By Mrs. Florence Miller.
336. Mrs. Leonard Baeden, Barberton, Ohio. By the Sabbath School.
337. Mrs. David Davies, Barberton, Ohio. By friends in the Women's League.

338. Mrs. Joseph M. Heasley, Struthers, Ohio. By a friend.
339. Miss Marian Davidson, Khartoum North, A. E. Sudan. By members of the Golden Rule Missionary Society of Pleasant Grove U. P. Church, Youngstown, Ohio.
340. Mrs. Lyle Hope, Barberton, Ohio. By her grandmother.
341. Mrs. Harry Wright, Barberton, Ohio. By friends in the Women's League.
342. Mrs. Raymond M. Warner, Barberton, Ohio. By the Sabbath School.
343. Mrs. Carrie Askin, Youngstown, Ohio. By Good Will Bible Class of the Brownlee Woods U. P. Church.
344. Mrs. Maude Hoover, Akron, Ohio. By Members of the Alpha Missionary Society, Goodyear Heights U. P. Church.
345. Mrs. E. G. Pryor, Cuyahoga Falls, Ohio. By Mrs. C. B. Cleverdon.
346. Mrs. J. Morgan McKelvey, Gurdaspur, Punjab, India. By Helen J. Jackson.
347. Mrs. C. B. Cleverdon, Cuyahoga Falls, Ohio. By Ruth Mills.
348. Mrs. Paul Wachter, Youngstown, O. By Mr. Wachter, Janice and Paul, Jr.
349. Mrs. Gertrude Eckstrom, Youngstown, Ohio. By her mother, Mrs. William H. Griffith.
350. Barbara Jean Sittig, Youngstown, Ohio. By her parents, Mr. and Mrs. Harold W. Sittig.
351. Marjorie Ann Sittig, Youngstown, Ohio. By her parents, Mr. and Mrs. Harold W. Sittig.
352. Mrs. Paul Bricker, Warren, Ohio. By her parents, Mr. and Mrs. J. W. Jardine.
353. Mrs. E. F. Smith, Akron, Ohio. By her husband.
354. Mrs. Grace Dunn, Akron, Ohio. By members of the Jane Smith Missionary Society of Goodyear Heights U. P. Church.
355. Lida B. Remley, Cleveland, Ohio. By Mrs. J. O. Barnett.
356. Mrs. O. J. Mitchell, Cleveland, Ohio. By Mrs. J. O. Barnett.
357. Mabelle C. Edgar, Warren, Ohio. By her sister. Mrs. J. H. Scott.
358. Janet Rausch, Warren, Ohio. By her mother, Mrs. C. E. Rausch.
359. Dorothy Kniseley, Warren, Ohio. By Mrs. Wheeler, a friend.
360. Mrs. Carolyn Brotton, Akron, Ohio. By a friend.
361. Mrs. Ann McQuilken, Akron, Ohio. By her husband, Mr. J. G. McQuilken.
362. Mrs. Clyde Cole, Youngstown, Ohio. By a friend.
363. Mrs. Cyrus C. Edwards, Youngstown, Ohio. By her daughter, Mrs. John W. Wilkins.
364. Mrs. Mary A. Miller, Cuyahoga Falls, Ohio. By Mr. and Mrs. J. A. Haney.
365. Edna F. Sutton, West Alexander, By Rev. and Mrs. Edmond Watkins.
366. Mrs. Mae Feazel, Washburn, Ill. By friends in the Missionary Aid Society.
367. Miss Laura Larson, Portland, Oregon. By the Ruth Work Society and friends.
368. Mrs. William McCreery, Portland, Oregon. By a friend.
369. Mrs. Nancy Martin, Dayton, Pa. By members of the Dayton W.M.S.
370. Mrs. Erma Shaum, Dayton, Pa. By members of the Dayton W.M.S.
371. Mrs. M. F. Steele, Apollo, Pa. By Mr. and Mrs. C. G. Jackson and family.
372. Mrs. W. R. Allshouse, Apollo, Pa. By Mr. and Mrs. Paul Black.
373. Mrs. Edwin Hendburg, Apollo, Pa. By friends.
374. Mrs. David Hunter, Apollo, Pa. By friends in the Lois Kingan Society.
375. Miss Ethel Klepfer, Brookville, Pa. By herself.
376. Mrs. Jean Cullen, Leechburg, Pa. By her friends in the Leechburg W.M.S.
377. Miss Bessie Powers, Templeton, Pa. By her mother, Mrs. Vira Powers.
378. Mrs. Harry C. Minteer, Worthington, Pa. By her husband.
379. Mrs. Harry J. Smith, Kittanning, Pa. By her husband.
380. Mrs. Russel Penrod, Vandergrift, Pa. By her husband.
381. Miss Ethel Knepshield, Vandergrift, Pa. By her friends.
382. Mrs. Laura Anthony, New Kensington Pa. By friends in Puckety Missionary and Aid Society.
383. Mrs. Sue Brown, New Kensington, Pa. By the Good Samaritan Class.
384. Mrs. A. C. Graff, Plumville, Pa.
385. Mrs. Frank Wood, Plumville, Pa.
386. Mrs. George Jamison, Plumville, Pa.
387. Mrs. David E. Bickettt, Dayton, Pa. By Mary Hamill.
388. Mrs. Sarah Shireman, Plumville, Pa. By friends in the Kirkpatrick Circle.
389. Mrs. Florence Painter, Plumville, Pa. By Emabel Hamill.
390. Miss Celia Slurey, Freeport, Pa. By Mr. and Mrs. M. U. Knappenberger.
391. Mrs. Frank Tedford, Minneola, Kansas. By her husband.
392. Mrs. John King, Minneola, Kansas. By her husband.
393. Mrs. Ethel Hindman, Minneola, Kansas. By friends in the Women's Missionary Society.
394. Mrs. Robert Lindsay, Butler, Pa. By a friend.
395. Mrs. J. D. Sherman, Butler, Pa. By a friend.
396. Mrs. James Glenn, Butler, Pa. By H. M. Wilson.
397. Mrs. Joseph Yonkers, Butler, Pa. By Mrs. H. R. Edeburn.

398. Mrs. Ford Stevenson, Butler, Pa. By Mrs. Carl Hoffman.
399. Mrs. Ruth Yoder, Grove City, Pa. By her parents, Mr. and Mrs. R. E. Campbell.
400. Mrs. Dorothy Gregg, Grove City, Pa. By Mrs. Robert Allen.
401. Mrs. Ethel McConnell, Grove City, Pa. By the Robert Neely family.
402. Mrs. Gladys Osborne, Grove City, Pa. By Mrs. Ruth Browne.
403. Mrs. Ethel Bennett, Grove City, Pa. By Mrs. Nell Taylor.
404. Mrs. Margaret Davis—In memoriam. By her daughter, Agnes Davis.
405. Mrs. Grace Lindfors, Garden City, N. Y. By her mother, Mrs. Eugene Mechler.
406. Mrs. Mary Troutman, West Sunbury, Pa. By Mrs. S. L. Louden and Miss Jennie L. McCandless.
407. Mrs. Edith M. Dickie, Eau Claire, Pa. By a friend, Mary Jamison.
408. Mrs. William M. Younkins, Butler, Pa. By self.
409. Mrs. John T. Ifft, Butler, Pa. By a Sunshine Club friend.
410. Mrs. Frank Carlson, Grove City, Pa. By friends in Springfield W.M.S.
411. Mrs. George W. Hutton, Butler, Pa. By friends in Margaret I. Dugan Missionary Society.
412. Mrs. Ray Cowan, Oil City, Pa. By her parents, Mr. and Mrs. John B. Cranmer.
413. Mrs. George Schnell, Petrolia, Pa. By a friend.
414. Mrs. Paul Rudish, Petrolia, Pa. By a friend.
415. Mrs. Louise Jamison, Grove City, Pa. By members of Senior W.M.S., Ebenezer Church.
416. Miss Florence Grossman, Slippery Rock, Pa. By members of West Liberty Missionary Society.
417. Mrs. Roy Enslen, Grove City, Pa. By self.
418. Mrs. Charles Walter, Grove City, Pa. By self.
419. Mrs. Lynn Childress, Harrisville, Pa. By friends in the Grace Braham Circle.
420. Mrs. F. F. Karnes, Harrisville, Pa. By her husband and friends.
421. Geraldine Grossman, Harrisville, Pa. By parents, Mr. and Mrs. Wayne Grossman.
422. Jane L. Shively, Parker, Pa. By self.
423. Lois Jean Fullmer, Karns City, Pa. By self.
424. Mrs. J. W. Keasey, Butler, Pa. By her sister, Miss Rachel Pierce.
425. Miss Martha Glenn, Butler, Pa. By a friend.
426. Miss Sara Margaret Irwin, Butler, Pa. By a friend.
427. Mrs. Ward Ferguson, Cambridge, Ohio. By her aunt, Mrs. R. G. Ferguson.
428. Mrs. J. P. Johnston, Jr., Cambridge, Ohio. By her aunt, Mrs. R. G. Ferguson.
429. Mrs. Robert Hockenberry, Cambridge, Ohio. By Mr. and Mrs. Roscoe Armstrong.
430. Mrs. Donald Flood, Cambridge, Ohio. By a friend.
431. Mrs. Stewart McBride, Cambridge, Ohio. By a friend.
432. Mrs. Martha Atkinson, Cambridge, Ohio. By Miss Helen Logan.
433. Mrs. J. A. Keyser, Zanesville, Ohio. By Ethel Crawford and M. Alice Canan; in memory of Jennie Crawford.
434. Mrs. Iva Lumbatis, Zanesville, Ohio. By friends in Women's Missionary Society.
435. Mrs. Robert W. Ross, New Concord, Ohio. By a friend.
436. Mrs. William Shepherd, New Concord, Ohio. By friends.
437. Mrs. Loren Speck, New Concord, Ohio. By friends.
438. Mrs. J. Herbert Bain, New Concord, Ohio. By friends.
439. Mrs. W. G. Slater, New Concord, Ohio. By a friend.
440. Mrs. John Marshall, New Concord, Ohio. By a friend.
441. Mrs. W. W. McKirahan, New Concord, Ohio. By friends.
442. Mrs. Sarah Volland, Zanesville, Ohio. By friends in the Missionary Society.
443. Mrs. Cora Maxwell, Zanesville, Ohio. By Mr. Hilbern Warden, in memory of Mrs. Nellie Warden.
444. Mrs. Angie Duncan—in memoriam. By her children.
445. Miss Eileen Nolan, Zanesville, Ohio.
446. Mrs. Willard Thompson, East Fultonham, Ohio. By her husband and his parents.
447. Mrs. Emily Glasgow, Winterset, Ohio. By Mr. and Mrs. J. W. Wishart.
448. Mrs. Sadie Goate, Philadelphia, Pa. By Mrs. Charles McGowan.
449. Mrs. William Kauffman, Philadelphia, Pa. By Miss Martha Eagleson.
450. Mrs. Harry Metzger, Sr.—in memoriam. By her children.
451. Mrs. Florence Baker, Philadelphia, Pa. By a friend.
452. Mrs. H. A. Wilde, Washington, D. C. By a friend.
453. Miss Gwendolyn Wright, Oxford, Pa. By her parents, Mr. and Mrs. Joseph Wright.
454. Mrs. Nora Greggs, Wilmington, Del. By the Willing Workers' Class.
455. Mrs. Mayola Wamsher, Wilmington, Del. By the Margaret Robinson Bible Class.

456. Mrs. Donald C. Irwin, Takoma Park, Md. By Mr. and Mrs. C. R. Frazer.
457. Miss Avery Kendall, Boquette, Panama. By Mrs. L. D. O'Flaherty.
458. Miss Margaret Iseley, Washington, D. C. By Miss Edith Wilson.
459. Mrs. Dale S. Hoffman, Henderson, Iowa. By her aunt, Miss Irene Baker.
460. Mrs. Dora Springer, Washington, D. C. By Mrs. Georgia Bennett.
461. Mrs. B. Dale White, Philadelphia, Pa. By a friend.
462. Mrs. Frank L. Good, Philadelphia, Pa. By Mrs. Albert Sommers.
463. Miss Ellen Young, Philadelphia, Pa. By Mrs. John C. Krick.
464. Mrs. Ada Wicks, Philadelphia, Pa. By Mrs. Arthur Bergey.
465. Mrs. Hilda Winter, Philadelphia, Pa. By Mrs. Margaret Weilenmann.
466. Mrs. Margaret Campbell, Philadelphia, Pa. By Miss Laura Forsyth.
467. Miss Jean Gilmore—in memoriam. By Mrs. Helen Wright, Philadelphia, Pa.
468. Miss Anne Sinclair, Secane, Pa. By a friend.
469. Mrs. Alberta Posch, Philadelphia, Pa. By friends in the Virginia Liggitt Brown W.M.S.
470. Mrs. Anna Dill, Philadelphia, Pa. By friends in Christian Women's Association.
471. Mrs. John M. Rowe, Philadelphia, Pa. By friends in the Y.W.M.S.
472. Mrs. Doris McDaniel, Philadelphia, Pa. By Mrs. M. Pryor.
473. Miss June Baldwin, Philadelphia, Pa. By Mr. W. Smyth.
474. Miss Doris M. Mellon, Wallastown, Mass. By Miss Thelma Kahler.
475. Mrs. Helen G. Mellon, Philadelphia, Pa. By Miss Thelma Kahler.
476. Miss Gertrude Reed Russell, Philadelphia, Pa. By herself.
477. Miss Marion F. McCord, Philadelphia, Pa. By her mother, Mrs. Gladys McCord.
478. Mrs. Floye Wilson, Philadelphia, Pa. By a friend.
479. Mrs. Amy Miller, Springfield, Pa. By a friend.
480. Mrs. Florence Dougherty, Springfield, Pa. By a friend.
481. Mrs. Anna M. White, Philadelphia, Pa. By Mr. and Mrs. Harry Corson.
482. Mrs. Edith R. Zecher, Philadelphia, Pa. By a friend through Ruth Chapter.
483. Mrs. Harriett Johnston, Drexel Hill, Pa. By friends in the W.M.S.
484. Mrs. Marjorie Hartmire, Drexel Hill, Pa. By friends in the W.M.S.
485. Mrs. Gertrude Patterson, Drexel Hill, Pa. By Mrs. Wm. Smedley and Mrs. Geo. Drain.
486. Mrs. May Robinson, Drexel Hill, Pa. By a friend.
487. Miss Irene Whitman, Philadelphia, Pa. By Mrs. Charles H. Lynn.
488. Mrs. Susette Glaudel, Philadelphia, Pa. By Mrs. Jeanie W. Mitchell.
489. Mrs. Jeanne Casella, Philadelphia, Pa. By a friend in the W.M.S.
490. Mrs. Annie Souder, Philadelphia, Pa. By a friend in the W.M.S.
491. Miss Doris Johnson, Philadelphia, Pa. By Elsie Caddick.
492. Mrs. Florence Broomfield, Philadelphia, Pa. By Mrs. Ruth Minges.
493. Miss Jean Crockett, Philadelphia, Pa. By friends in the Mary Hunter Rife Society.
494. Mrs. Dorothy Trichel, Philadelphia, Pa. By friend in Mary Hunter Rife Society.
495. Mrs. Joe Scarpelli, Spokane, Wash. By friends of Trinity W.M.S.
496. Mrs. Eric Erickson, Spokane, Wash. By a friend.
497. Mrs. Grace Bury, Spokane, Wash. By a friend.
498. Mrs. R. L. Caldwell, Spokane, Wash. By Miss Sara Schirrmann.
499. Mrs. Walter Jones, Spokane, Wash. By her husband.
500. Mrs. Lynette Richmond, Spokane, Wash. By friends in W.M.S., Second Church.
501. Mrs. W. E. Delano, Washtucna, Wash. By her husband.
502. Mrs. Levi Sutton, Washtucna, Wash. By her husband.
503. Mrs. Emma Baker, Washtucna, Wash. By her mother.
504. Mrs. Kate Babb, Spokane, Wash. By friends in Washtucna W.M.S.
505. Mrs. Miriam Bowen, Spokane, Wash. By friends and members of Mission Ave. W.M.S.
506. Mrs. Evelyn Conner, Spokane, Wash. By friends in the Bamba W.M.S.
507. Mrs. O. R. Clark, Sterling, Kansas. By friends.
508. Mrs. Bertha Carris, Sterling, Kans. By her mother, Mrs. F. L. Mathews.
509. Mrs. Emil Zimmerman, Sterling, Kans. By her mother, Mrs. Margaret Young.
510. Mrs. Guy McAllister, Sterling Kans. By friends.
511. Mrs. Roy Considine, Sr., Sterling, Kans. By friends.
512. Mrs. Ruth Dyke, Sterling, Kansas. By friends.
513. Mrs. W. G. Allison, Sterling, Kansas. By a friend.
514. Miss Mildred Carris, Sterling Kansas. By Margaret Haney.
515. Miss Elizabeth Carris, Sterling Kans. By her grandmother, Mrs. F. L. Mathews.
516. Mrs. R. O. Caldwell, Sterling Kansas. By her children.
517. Mrs. S. O. Lukens, Sterling, Kansas. By her daughter, Lucille Lukens.

518. Miss Carol Gene English, Sterling, Kansas. By Dr. and Mrs. William McCreery.
519. Mrs. John McGurk, Sterling, Kansas. By Mr. and Mrs. Paul C. Bunn.
520. Mrs. Lenore Axtell, Sterling, Kansas. By friends.
521. Mrs. Olive Cassity, Arkansas City, Kansas.
522. Mrs. Louise Gilliland, Arkansas City, Kansas. By her aunt, Mrs. Eula Blair Parker.
523. Mrs. Charles Rasmussen, Jetmore, Kansas.
524. Mrs. Frank Monzingo, Hutchinson, Kansas. By her husband.
525. Mrs. Carl Mershon, Hutchinson, Kans. By her husband and daughter.
526. Mrs. Susie Mathews, Hutchinson, Kans. By her daughter and husband, Mrs. and Mr. Houston Gordon.
527. Mrs. Frances Bassett, New Florence, Pa. By Mrs. Thomas McCreery, Mrs. Melton Gamble, Mrs. Harry Mack, Mrs. Donald Campbell and Mrs. Karl McCreery.
528. Mrs. George Guthrie, Greenwich, N. Y. By Pearl Robertson.
529. Mrs. Emma Wyman, Shushan, N. Y. By a friend.
530. Mrs. Emily Cary, Greenwich, N. Y. By friends in the Ida Whiteside Guild.
531. Mrs. Frances Burns, Greenwich, N. Y. By friends in the Ida Whiteside Guild.
532. Mrs. Esther Nichols, Cambridge, N. Y. By a friend.
533. Mrs. Earl Chesbro, Greenwich, N. Y. By a friend.
534. Mrs. Clarence Dedrick, Putnam Station, N. Y. By Mrs. Carroll P. King, Miss Ruth Shear and Margaret Simpson.
535. Mrs. George Bartruff, Everett, Wash. By friends.
536. Mrs. Howard Welch, Arlington, Wash. By friends.
537. Miss Marguerite Otto, Everett, Wash. By Miss Anna Strasse.
538. Miss Audrey Limkeman, Everett, Wash. By Miss Anna Strasse.
539. Mrs. Glenn Foster, Seattle, Wash. By a friend.
540. Mrs. Brook Taylor, Seattle, Wash. By a friend.
541. Miss Mikal Dyrnes, Seattle, Wash. By a friend.
542. Miss Marybelle Plough, Seattle, Wash. By friends.
543. Mrs. Robert C. Hawkes, Chevy Chase, Md. By her mother, Mrs. Geo. R. Thieme.
544. Miss Gertrude Peterson, Milwaukee, Wis. By a friend.
545. Miss Edna Carroll, West Allis, Wis. By a friend.
546. Mrs. Neda Stickley, West Allis, Wis. By friends.
547. Mrs. Ethel Frayer, West Allis, Wis. By friends.
548. Mrs. A. Anderson, West Allis, Wis. By a friend.
549. Mrs. B. Crozier, West Allis, Wis. By a friend.
550. Mrs. M. Branchford, Milwaukee, Wis. By a friend.
551. Mrs. D. Rolli, West Allis, Wis. By a friend.
552. Mrs. P. J. Terwilliger, W. Allis, Wis. By a friend.
553. Mrs. H. Bessier, West Allis, Wis. By her daughters, Mrs. L. Wallace and Mrs. G. Cassel.
554. Mrs. George Salter, Waukesha, Wis. By her daughter, Mrs. John Watson.
555. Mrs. Carl Dettman, Waukesha, Wis. By her husband.
556. Mrs. J. E. McKinley, Mansfield, Ohio. By friends in the Ella Montgomery Guild, East Mansfield.
557. Mrs. Cora Boord, Canton, Ohio. By members of Fairmount Park W.M.S.
558. Mrs. John Colbert, Canton, Ohio. By a friend.
559. Mrs. C. L. Aldenderfer, Canton, O. By friends in the Florence and Anna Tomaseck M.S., First Church.
560. Mrs. G. A. Stumpf, N. Canton, Ohio. By friends in the Florence and Anna Tomaseck M.S. of First Church.
561. Mrs. Robert Ferguson, Canton, Ohio. By her husband and daughter.
562. Mrs. Charles Packer, Canton, Ohio. By Miss Marion Quinn.
563. Mrs. Peter G. Ross, Mansfield, Ohio. By friends in the W.M.S.
564. Mrs. James Ingram—in memoriam. By her daughter, Mrs. C. I. Steffey, Mansfield, Ohio.
565. Mrs. Gladys Harriman, Canton, Ohio. By friends in the Daugherty Missionary Society, Reedurban, Ohio.
566. Mrs. Frank Mayes, North Canton, O. By friends in Daugherty Missionary Society, Reedurban, O.
567. Mrs. Bernice Keith, Canton, O. By friends in the Y.W.M.S., Reedurban, Ohio.
568. Mrs. Helen Henshaw, Wooster, Ohio. By members of the Isabella Yocum Society.
569. Mrs. Norma G. Merritt, Wooster, O. By members of the Isabelle Yocum Society.
570. Mrs. Thom Hibbs, Wooster, Ohio. By members of the Isabella Yocum Society.
571. Mrs. C. C. McWhinney, Orion, Ill. By friends in the W.M.S., Homestead Church.
572. Mrs. Doris Metzler, Orion, Ill. By friends.

573. Mrs. Thomas M. Gregory, Little York, Ill. By friends in the W.M.S., Cedar Creek Church.
574. Mrs. Zelo Reed, Little York, Ill. By Mrs. Ruth Winbigler and Mrs. Mary Wiley.
575. Mrs. Lester McBride, Aledo, Ill. By a friend.
576. Mrs. Paul Spitznas, Moline, Ill. By her father, R. R. Kennedy, Viola, Ill.
577. Mrs. Eva Needham, Viola, Ill. By friends in the W.M.S.
578. Mrs. Dorothea Lange, Davenport, Ia. By friends in the W.M.S. of the McClellan Heights U. P. Church.
579. Mrs. Florence Bell, Hartstown, Pa. By friends in the W.M.S.
580. Mrs. Ruth Evans Smith, Meadville, Pa. By Mrs. Martha Woodworth.
581. Mrs. Gladys Hazlett, Hartstown, Pa. By friends in the W.M.S., in memory of Dr. J. Alvin Hazlett.
582. Mrs. Arnold Armstrong, Polk, Pa. By friends in North Sandy W.M.S.
583. Mrs. Daisy Bentley, Meadville, Pa. By friends in the Mayme McMichael Society, Watson Run Church.
584. Mrs. C. B. Bracken, Greenville, Pa. By a friend.
585. Mrs. Carl White, Greenville, Pa. By Mr. and Mrs. P. R. McDonald.
586. Mrs. Lillie Tanguay, Greenville, Pa. By her daughter, Mrs. Robert Christman.
587. Mrs. Bertha Baker, Greenville, Pa. By friends.
588. Mrs. A. E. Eckles, Greenville, Pa. By a friend.
589. Mary Ellen Walker, Cochranton, Pa. By her mother.
590. Mrs. Floyd Reinhart, Greenville, Pa. By friends in May Holland Society, Kennard, Pa.
591. Mrs. Martha Woodworth, Meadville, Pa. By Mrs. Robert Woodworth.
592. Mrs. D. V. Urey, Oil City, Pa. By a friend.
593. Mrs. V. E. Gordon, Oil City, Pa. By Mrs. J. G. McGill and Mrs. Vincent Hays.
594. Mrs. Theodore R. Johnson, Oil City, Pa. By a friend.
595. Mrs. T. R. Marshall, Oil City, Pa. By a friend.
596. Mrs. Mildred E. Miller, Grove City, Pa.
597. Miss Jennie Philpott—in memoriam. By her sister, Miss Eletha Philpott, Grove City, Pa.
598. Mrs. Mary Gearin, Salineville, Ohio. By members of the Missionary Society.
599. Mrs. Bertha McFarland, Carrollton, Ohio. By members of the W.M.S.
600. Miss Mary Herron, Carrollton, Ohio. By a group of friends.
601. Mrs. Wendell Herron, Carrollton, O. By a group of friends.
602. Mrs. Alice Cavitt, Carrollton, Ohio. By members of the W.M.S.
603. Mrs. John Grigsby, Carrollton, Ohio. By members of the W.M.S.
604. Mrs. Lillian Wayt, Marion, Pa. By herself.
605. Mrs. W. L. Sharpe, Steubenville, O. By Mrs. Paul Wierman.
606. Miss Dorothy Westlake, Steubenville, Ohio. By Mrs. E. V. Corcoran.
607. Miss Myrtle L. Johnson, Steubenville, Ohio. By Miss Hilda Steele.
608. Miss Helen Brown, Steubenville, O. By Mrs. Edgar Bower.
609. Mrs. Robert Hohmann, Steubenville, Ohio. By Mrs. C. H. Wood.
610. Mrs. Benjamin Miles, Steubenville, O. By Mrs. J. H. Helsley.
611. Mrs. Leland Coates, Steubenville, O. By Mrs. C. E. McCleery.
612. Mrs. Walter Huston, Steubenville, O. By Mrs. C. E. McCleery.
613. Mrs. Harry Borden, Steubenville, O. By Mrs. George Ewing.
614. Mrs. John McVey, Steubenville, Ohio. By her mother, Mrs. J. E. Carlisle.
615. Mrs. Helen Dean, Steubenville, Ohio. By Mrs. Harry Ewing.
616. Mrs. Raymond Gegner, Xenia, Ohio. By a friend.
617. Miss Betty Bryson, Xenia, Ohio. By Miss Ruth Hopping, Waynesville, O.
618. Mrs. Gerald Morgan, Xenia, Ohio. By Mrs. John H. Collins.
619. Mrs. Virgil Brantley, Xenia, Ohio. By Mrs. Raymond Kline.
620. Mrs. William Detrick, Springfield, O. By her mother, Mrs. Perry Bolin.
621. Mrs. J. M. Auld, Springfield, Ohio. By friends.
622. Ann Lannert Gootee, Springfield, O. By her aunt.
623. Miss Jessie Colcher, Springfield, O. By a friend.
624. Lois Wilson, Columbus, O. By her mother and her sisters, Ruth and Marion.
625. Mrs. Robert (Harriet) Zinn, Columbus, O. By Florence Okert.
626. Mrs. Lora E. Thomas, Columbus, O. By friends.
627. Miss Louise Hutchison, Xenia, Ohio. By her mother, Mrs. Ernest Hutchison.
628. Mrs. William Anderson, Xenia, Ohio. By Mrs. Raymond Hopping.
629. Mrs. David McElroy, Xenia, Ohio. By her husband.
630. Mrs. Gordon Savage, Xenia, Ohio. By Mrs. Aletha Foust.
631. Mrs. Paul McClellan, Xenia, Ohio. By Miss Maude McClellan.
632. Mrs. Ralph Harner, Xenia, Ohio. By Mrs. Margaret Nagley.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary,
511 Wabana St., Pittsburgh 14, Pa.

"Prayer is like a *Master Workman*—who accomplishes things.

The revised Standard of Efficiency for Women's societies appeared on the Women's Department page on the January issue of the *Magazine*. The Standard of Efficiency is the yardstick by which a society can measure, to a certain extent, its work. Its purpose is to challenge the society to grow in effective service for Christ and His cause—never to be satisfied with last year's accomplishments for this year, but to endeavor to make each year "nobler than the past."

Increasing the efficiency of a society involves prayerful planning and the conscientious fulfillment of duties by officers and members alike, for the Standard of Efficiency touches every phase of the society's organization and program.

The December issue of the *Magazine*, page 236, tells of an every member canvass on behalf of a women's missionary society. Have you made plans for enlisting more women of your church in the WGMS? Do you invite new members in your congregation to the meetings of your society? Do you make use of the invitation card? Or offer to call for the prospective member on your way to the meeting? Have a definite plan for reaching all the women of your church who are not members of the WGMS. Repeat your invitation from time to time, for the woman who could not become an active member last year may find it possible this year. More women in the WGMS means more people interested in our missionary work, more prayers offered on behalf of the work, more material aid given, and more service rendered. Resolve to work for the 10% offered on the Standard of Efficiency under Point I.

Point II requires assistance through leadership or financial aid to the Junior and Teen-Age societies. These younger groups should have the interest and prayers of the women's society. The Teen-Age department is now on its own. It is the very important link between the Junior and Women's departments, but it is the weakest numerically. If there is no Teen-Age society in your church, will you not enlist an earnest, missionary-minded woman, or better still, two women to serve as co-sponsors of such a group, and then challenge the youth of your church to the most important task in the world.

The second part of Point X gives 3% for "Temperance stressed and temperance literature distributed." Heretofore effort for promoting the cause of temperance was not recognized on the Standard of Efficiency. The great need for educating our people, especially the children and youth, concerning the truth about alcohol and other narcotics, and the special emphasis that our denomination is placing upon the temperance cause, justify its place on the Standard.

While the effort of the entire society is needed to make a 100% rating in efficiency, it is the specific duty of the Efficiency Secretary to keep before her society the goal. This is a year-around task; it cannot be accomplished quickly at the end of the year. Compare this year's record with that of last year and seek to improve it; keep your officers informed as to the dates when remittances and reports are due; be the watchman to alert your society to the privileges and responsibilities that are theirs.

The WGMS Literature Department, 904 Publication Building, 209 Ninth St., Pittsburgh 22, Pa., will furnish you with copies of the Standard of Efficiency, the leaflet, *Important Dates to Remember*, and the Officers' Packet, *Guides to the Goal*, upon request.

The Teens

MRS. JOHN H. GERSTNER, JR., Secretary,
R. R. 1, Ligonier, Pa.

"Prayer is like the *Tuning of an Instrument*—to get us in tune with heaven's melody."

THE TEEN TATTLER

This beautiful teen-ager, Anwar Shadi Khan, the daughter of Padre Sadiq Khan, of Pakistan, is in her first year of medical school in Lahore.

Be generous to the Pakistani Scholarship Fund that many nationals may be aided in furthering their education, that our church in Pakistan may be strengthened.

We have already pledged $100 to help Talit Maula Bakhsh. Because she and her little sister were born after the older children were grown the family nicknamed them "Extra One" and "Mistake." But "Little Mistake" has grown into a lovely young girl, who has dedicated her life to serve as a medical doctor to her own people.

Be sure your sponsor gives you the pamphlet telling you all about Miss Edith Williams, another national we want to help. Our goal is $1,000 this year for the *Pakistani Scholarship Fund.*

And remember our Home Project for this year, the *salary of an interpreter in Oljato, Utah.*

I saw in a five-and-ten-cent store an interesting bank, a large glass bowl, with a figure of Donald Duck in the center, and across the base was written, "For a Rainy Day." The bank cost about sixty cents. It could be used to collect your project money. Instead of Donald Duck, why not cut out pictures, one side representing the Pakistani Fund, on the other the American Indian Project. Watch your money pour in! Instead of, "For a Rainy Day," you could paint in "For Our Special Day."

Why not correspond with these girls in Pakistan. You may write to any of the three mentioned Care of the American Mission, Gujranwala, Pakistan.

Anwar Shadi Khan

YOUR MARCH PROGRAM

DEVOTIONS

Scripture Reading: Acts 12:11-17.

Devotional Thought: This teen-ager broke up a prayer meeting. The maid, Rhoda, interrupted the grown-ups' prayers to tell them their prayers had been answered. Peter was free. Let us, like Rhoda, be quick to see God answers prayer.

Prayer Cycle: Select evangelistic missionaries from days 5-9, 12, 16-21, 21-29.

MISSION STUDY

Topic for March: *Concern For Souls.*

George Vassar, of the Vassar family known for many philanthropic works, among them Vassar College, was an earnest soul winner. On one occasion while staying at an exclusive Boston hotel, he noticed a lady standing by herself in the lobby and approaching her politely, conversed with her for several minutes, and

left just before the lady's husband rejoined her.

"What was that fellow talking to you about?" asked the irate husband.

"About my soul," was the unexpected answer.

"Why didn't you tell him to mind his own business," retorted the husband.

"My dear," she replied quietly, "if you had seen his face while he was speaking to me you would have known that he was minding his own business."

How true it is, soul winning is the business of every Christian. If we turn to the Old Testament we read in Proverbs 11:30, "He that winneth souls is wise." Or take another strong missionary verse from the Old Testament, found in Ezekiel 3:18, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

When we turn to the New Testament we read in Acts 1:8 that Christ himself commanded his disciples to be missionaries, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

If you believe in the Bible, you will believe in missions. The usher was correct, in the congregation where he was passing the plate to receive the mission offering, to rebuke the man who muttered under his breath, "I don't believe in missions. You won't get a cent from me." He said, "Well, then, sir, help yourself. This offering is designed for the heathen."

But there is a correct technique to soul winning. We all know that a word spoken out of season may do more harm than good. And there are times when it is futile to witness, it would be "casting pearls before swine." Because of the changes involved too many of us fold up within ourselves and give no witness at all. Let us try, first of all, to live our witness. How true, "religion is more often caught than taught." But life alone is not enough, according to our Scripture texts. We must also speak. If we are halting of speech or lack information, we can all like Andrew bring our brother or friend to one who can help him. Invite your unsaved friends to church, let your pastor help you with difficult questions which your friends ask.

Some writers of etiquette stress the fact that religion should not be discussed in parlor conversation. How utterly ridiculous to spend all our time with chit-chat concerned with earthly things, when at best the average individual spends sixty-eight years with them. Why shouldn't we face important e t e r n a l questions. Teen-agers especially are interested in them. After all, it was a teen-ager, Bryant, who wrote in *Thanatopsis*:

". . . By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

So let us live Christ, and speak of Christ with charity and tact. Winsome for Christ, a motto painted on the wall of a city mission, is a good one for all of us to follow.

Have various members give brief biographies of great soul winners both in our denomination and others. Use material found in this issue of the *Women's Missionary Magazine*. Another good source is *Missionary Hero Stories* by Nina Millen. There is an excellent chapter on *Dr. Henry of Assiut* by Anna M. Milligan.

The following is an excerpt. At a business men's luncheon in Pittsburgh, the missionary doctor was asked what was the largest fee he ever received. The following is his answer:

"One day there appeared at our

(*Continued on Page* 369)

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

"Prayer is like the *Guard*—to keep the fort of our hearts."

1952 PROGRAM
FOR MONTHLY MISSIONARY MEETINGS
UNITED PRESBYTERIAN JUNIOR MISSIONARY SOCIETIES

PROGRAM THEME: **The Bible Travels Today.**

THEME FOR DEVOTIONAL SERVICES: **Jesus' Pattern For Missions.**

THEME SONG: **"Sweeter Are Thy Words"** (B. S. H. No. 137)

JANUARY WORSHIP THEME: **The field is the world. Matt. 13:38.** PROGRAM: **The Bible Travels in South America.**	**FEBRUARY** WORSHIP THEME: **Go ye. Matt. 28:19.** PROGRAM: **The Bible Travels in South America.**	**MARCH** WORSHIP THEME: **Jesus went about . . . preaching. Matt. 4:23.** PROGRAM: **The Bible and Churches Travel Together.**
APRIL WORSHIP THEME: **Go . . . teach all nations. Matt. 28:19.** PROGRAM: **Languages Help the Bible Travel.**	**MAY** WORSHIP THEME: **Jesus went about . . . teaching. Matt. 4:23.** PROGRAM: **The Bible and Schools Travel Together.**	**JUNE** WORSHIP THEME: **Jesus went about . . . healing. Matt. 4:23.** PROGRAM: **The Bible and Hospitals Travel Together.**
JULY WORSHIP THEME: **Jesus of Nazareth . . . went about doing good. Acts 10:38.** PROGRAM: **The Bible Travels to Needy People.**	**AUGUST** WORSHIP THEME: **Of such is the Kingdom of Heaven. Matt. 19:14.** PROGRAM: **United Presbyterian Juniors Helped the Bible Travel in 1951.**	**SEPTEMBER** WORSHIP THEME: **He came to Nazareth and . . . went to the synagogue. Luke 4:19.** PROGRAM: **The Bible Travels to The American Indians.**
OCTOBER WORSHIP THEME: **Where Are the Nine? Luke 17:17.** PROGRAM: **The Bible Travels to the Negroes.**	**NOVEMBER** WORSHIP THEME: **Ye Are the Light of the World. Matt. 5:14.** PROGRAM: **The Bible Travels to the Mountain people.**	**DECEMBER** WORSHIP THEME: **I am the Light of the world. John 8:12.** PROGRAM: **The Bible Gives Us the Christmas Story.**

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

"Prayer is like *Incense*—with which to worship God."

CHRISTMAS AT JANE COOK

With the closing of school for the holidays and the transfer of both teachers and students to their various homes, the one part of the Frenchburg campus that is active during the holidays is the hospital. Sometimes the census of patients is low and at others emergencies cause a busy time. On Saturday before Christmas, all the patients who can be moved are brought to the end of the hall where a tree has been decorated and gifts have been placed. "Arpie" is there. She has been at Jane Cook for many months and today she is all excited because of the unusual proceedings. Brother Adams has been with us for some time, too, and he is happy today—happy that he can be up to enjoy the occasion. Other patients listen to the carol singing from their beds. There is a special gift for each patient—then for all of the workers and staff members who gathered for the party. After the patients have been returned to their beds and have been served their trays with turkey and other good things, all the workers gather in the dining room for their Christmas dinner.

On Christmas morning the staff is small. Only a few are actually needed to care for the sick. A Gospel of Luke is found on each tray brought to the patients' bedside.

The evening of December 27 offered another opportunity for fellowship when employees and staff members gathered at the Gathman home to honor Miss Mary Olive Cochran who, after three years of most faithful service, is leaving to spend some time at her home in Vevay, Indiana. Miss Cochran has proved herself a good nurse and seemed so much a part of the work that it was hard to see her leave. All the workers were happy, however, to welcome Miss Elizabeth McConnell as the new supervisor. Miss McConnell undertook her new task at the first of the year and we wish her much success and happiness in this capacity.

Elizabeth McConnell, R.N.,

Jane Cook cares for an average of about eight patients per day. Some of them come from homes at some distance, but most are residents of Menifee County. For the past year and a half a laboratory technician has been employed and this department, serving b o t h in and out patients, has been self-supporting.

During the past year, Dr. Graves has moved his office and residence from the campus to the village of Frenchburg. This has been a help in the doctor's practice and to the hospital in providing more room, with less people moving about. We do thank the Lord for our doctor and hospital staff, trusting that God will use this whole set-up to further His cause and Kingdom.

FRENCHBURG CHURCH

We have had several special programs at the church. The Sunday School presented a special Thanksgiving program, and on Thanksgiving day we had a service in the morning with 23 present.

This past Sunday we had two Christmas services, and will have two more next week. Because of our situation the choir sang their Christmas numbers at the morning service. In the evening the Youth Groups presented a special Christmas program entitled, "We Have Seen His Star." The attendance was good. After the evening service about 40 of us climaxed the day by going caroling. I thought that it was a very fitting way to close the day.

Our Sunday School Christmas program is to be this coming Friday night. The children are working on a short play and we are also going to show a short Christmas movie.

We are planning to have a Watch-Night Service on New Year's Eve. Our congregational meeting comes on January 2. We are going to try to have a congregational dinner that night too. The people need the fellowship, and I hope we may foster more of it.

James Eddy

WORSHIP SERVICE

(*Continued from Page* 341)

What did Manoah pray for? (Judges 13: 8, 9)

What did Solomon pray for? (I Kings 3: 5-9)

What did Elijah pray for? (I Kings 18: 36-39)

What did Habakkuk pray for? (Hab. 3: 1-16)

CLOSING PRAYER: *Our Father God, we come to Thee in penitence, seeking forgiveness even as David did. Lead us in Thy righteousness. We would ask for wisdom, even as Solomon because Thou has promised "If any one lack wisdom, let him ask of God." We would seek Divine guidance in the rearing of our children, even as Hannah and Manoah did. Grant, we pray Thee, a revival of Thy work, even as Habakkuk sought it in his day.*

We would remember the missionaries who are especially engaged in Evangelistic work in our foreign fields. (*Prayer Cycle, Days* 5-9, 12, 16-21, 26-29). *Give them courage when dangers beset them; give them encouragement when the word seems to fall on stony ground; give them the comfort of Thy Holy Spirit, when they grow lonely; give them the joy of seeing souls born into Thy Kingdom. May we be found faithful in praying for them. Amen.*

THE TEENS

(*Continued from Page* 366)

clinic a young man, his wife, and her mother. They had come a long distance. We took the wife into the operating room and for hours worked to save her life. Her mother crouched outside the door, covered from head to foot with a garment that prevented anyone from seeing her face. That was Moslem law. Perhaps she had never in all her life spoken to any man outside her family. That was Moslem law too. As nurses and assistants passed in and out, she peeped through her garment with one eye, hoping to see what was going on. At last the operation was over. I came out and, seeing her, said cheerily, 'Mother, it's all right. You are the grandmother of a fine healthy boy, and your daughter will come through safely.' The woman rose, looked into my eyes to see if I were telling the truth, then threw her arms around my neck and kissed me. That bashful Moslem woman broke all the customs in her gratitude. She simply said, God be praised! Gentlemen, that was my highest fee."

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

"Prayer is like a *Chariot*—to hold our petitions, the Spirit being the wheels thereof."

"REPAIRING AND BUILDING BRIDGES FOR PEACE"

(Condensation of address of retiring President of Tennessee Presbyterial—Mrs. P. H. Parker)

The peace proclaimed at the birth of our Lord is still offered to all who will receive it into their hearts. There are eight bridges which will help bring this peace into the world. Four need repair and four must be built.

The first bridge is *Faith.* It is a sure foundation. As we seek God without it, it is impossible to please Him. We can step out on His promises for they are true. We must act on our faith, prove it, practice it.

The second bridge for repair is *Unity.* Christians must strengthen the bond of oneness in mind and purpose. Christ prayed: "That they all might be one; as Thou, Father, art in me and I in Thee." The people of the world cannot unite for peace because they are of the world.

A third neglected bridge is *Prayer.* Our Saviour often resorted to solitary prayer. Make a daily appointment to meet Jesus, to talk with Him; and begin to-day. Continue this fellowship in the family altar and in the weekly prayer-meeting. It is said more battles have been won through prayer than through man-made weapons. Prayer always pays a dividend.

The fourth bridge in need of repair is the *Study of God's word.* Learn His messages to us by reading His Scripture. Search it daily and then ask God to help us understand and absorb its truths.

A bridge that must be built is *Tolerance.* A driver with an objective in view often suffers another to take more of the road than is legally his. Thus his goal may be reached. Let us humbly build this bridge.

Another bridge is *Unselfishness.* Paul admonished the Christians in Rome: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

The strongest bridge that we must rally to build is *Love.* This bridge requires the nails of mercy, the lumber of humility, the beams of care, and the hammer of patience. Love conquers hate. "Thou shalt love thy neighbor as thyself." "God is love." Therefore this bridge will be supported and sustained by God.

Our final bridge for peace is *Service.* Some strive for the best places, but Christ said: "Whosoever will be great among you, let him be your minister." At Hanover Conference Dr. French told of one who came to him after he had preached a sermon on service and inquired, "When does service begin?" Dr. French replied, "Service begins when worship ends." Yes, after we worship God we must do as our Saviour told His disciples, "Give ye them to eat." The poor in spirit and the needy are ever with us. Our responsibility as Christians is to meet their needs with God's help, and to lead them ever to Christ.

Dear women who know the Saviour, behold the youth in our homes, schools, churches, throughout the world who need the full support of these bridges. Let us never say we are too old, or tired, or busy to see the march of youth. Build more firmly and bring others to help us build. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

* * *

Tennessee Presbyterial members voted at their meeting in October that they would *not* ask for Isa. 41:6 aid this year but would pay all expenses of their delegate to the WGMS Convention. This is a real accomplishment for this small presbyterial.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

"Prayer is like a *Bow*—to carry the arrow of our need."

DEDICATION OF NEW WARM SPRINGS U. P. CHURCH

We rejoiced with the Warm Springs United Presbyterian Congregation as they gathered on November 25, 1951 for the purpose of dedicating to God their new church home. The hearts of those present were filled to overflowing that God had so richly blessed the tireless efforts of all the faithful missionaries who had rendered loving service throughout the years of the life of the Warm Springs Church. It was recalled to our minds the sincere efforts of Captain John Smith, a United Presbyterian elder as well as a U. S. Government Agent of the Warm Springs Reservation, whose deep compassion for the souls of his Indian friends at Warm Springs culminated in the organization of the first United Presbyterian Congregation in 1874.

We also had reason to honor with deep respect and love those faithful elders who had served the Warm Springs Church for years. Elder Robert Smith, Elder Elijah Miller, and Elder Henry Stwyer, all of whom have gone to their reward, yet the influence of their true Christian character still lives on—truly their works do follow them.

From the beginning of the Warm Springs Mission to the present time, faithful ministers have carried on the various phases of Christian work throughout the Reservation. Since September, 1936, these Indians have been blessed with the fine Christian leadership of the Rev. and Mrs. Machamer as their missionaries to whom they have shown their confidence and love.

A challenge to the members of the Warm Springs Congregation as the people dedicate their lives anew to their Lord and Saviour Jesus Christ, is: (1) to be strong in Christian character, in the daily practice of true Christian principles—kindliness, humility, love, peace, and forgiveness; (2) to watch that you yield not to temptation, to sin that destroys Christian character; (3) to stand fast in the saving faith of our Lord Jesus Christ, the only assurance and hope of a happy hunting ground hereafter. Paul's advice to his fellow friends at Corinth was, "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 16:13.

AN INTERESTING DAY IN NAVAJO LAND

This morning promised to be a nice day. We prepared a hot dish, took our record player along, and started on our way. The first 11 miles along the road to Oljato and then we turned off to the left or northwest and traveled over 12 more miles at the average rate of 10 miles an hour. Much of this was in Narrow Canyon. We went the whole way through the canyon. Today Mrs. Patterson counted that we crossed the stream in the canyon 28 times. The scenery was marvelous.

We finally arrived at the Simpson hogan. Back a half mile we saw a boy and a girl herding sheep, and then all of a sudden a lady appeared on horse back. We stopped and spoke to her. It was Mrs. Simpson. She galloped along ahead of us at 15 miles an hour and beat us home. Mr. Simpson came out to greet us very cordially and happily.

We showed him some pictures. His family and his in-laws soon appeared —that is his wife's brother and his family. Then he told me there were more living two or three miles farther at the end of the road. After that there was only a horse trail. At the

end of the road there was a hogan, the home of Mr. Simpson's daughter, Helen, who is married to another brother of Mr. Simpson's wife. And then a half mile to one side was another hogan, more of the in-laws. There were babies in all of these families and all of them could use some more clothes. We had prayer with every family. Mrs. Simpson's father and mother expressed themselves especially as appreciating our coming and asking that we come again. Mr. Simpson who speaks a little English acted as interpreter. His younger in-laws can speak some English also.

Returning to the Simpson hogan Mrs. Simpson prepared fried bread, and with our hot dish we had a meal together. She was about to put the coffee in the pot but hesitated with the can in her hand then conversed with her husband. Then she put the can away and he brought out a new can, a two-pound can of Folgers, and opened it, saying to us, "This is the best, isn't it?" That was a real gesture of hospitality. That coffee was about the best we ever tasted. As we ate, Mr. Simpson expressed the hope that we might have a school some time near Oljato and that we might live near it so we would be nearer their community. Following the meal we played Navajo records, first in the Simpson home, and then over in the hogan of her mother. It is against Navajo custom for the mother-in-law to be seen by the son-in-law. Mrs. Simpson could go with us to her mother's hogan and interpreted for us. When we finished, her mother wanted to let us know she wished us to come again, to come every day, and tell her more of what she heard on the records. Then she said she would tell it to all the lambs out around on the hills there. Was not that expressive language?

F. C. Patterson

THE MOST UNFORGETTABLE CHARACTER I'VE MET

(*Continued from Page* 345)

him. He was lying on a cot under a tree in the courtyard of his home, and his faithful wife sitting near. When we inquired he replied, "I have been reading the book of Job today. I am suffering and I will never be well, I am a care to my wife and I wish you would pray that God would take me to the heavenly home." I thought it was rather a fitting request but when we left, his wife walked out to the gate and she said, "Missahiba, use your judgment about what you pray for." She did not want him taken. Later he was sent to a mission hospital where he had skilled surgical care and he recovered sufficiently to get about on crutches. He was in this hospital several months. The doctors and nurses mentioned that his witness to other patients was truly wonderful.

He was back in his home again when the time came for me to retire and return to the homeland. When he came in to say goodbye, after a little visit, he said he would pray. He gave thanks for the years of service I had had, asked journeying mercies for me and then just poured out his soul in a prayer of thanksgiving to God that there were parents in Christian lands who would permit their sons and daughters to go to faraway places and take the message of salvation to him and such as he had been.

"I looked, and, behold, a door opened in heaven . . . After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

—*Revelation* 4:1 *and* 7:9, 10

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

"Prayer is like a *Pitcher*—to carry the water of life."

A BLESSED NEW YEAR

May it be a good year in every way, full of joy and gladness, rich in opportunities for service, and a growing sense of the responsibilities God has placed upon us. May the New Year bring a solution to many of the problems that confront the nations of the world, a greater sympathy and understanding of the needs and aspirations of other peoples and a willingness to minister to those needs and aspirations, a determination to banish selfishness and greed in so far as we can help, and a rededication of life to our Master and to His service.

—From *Miss Vida J. Graham's*
Christmas letter,
Pathankot, India

MARY ANNA BODE

The Women's Board was pleased to hear from Miss Mary Anna Bode of her desire to become a regular missionary in the North Sudan Mission. She based her decision on these reasons: "I feel definitely that I have found the work that is mine to do; I am very happy and satisfied with the Mission program, the living arrangements and all the circumstances involved in being here." Miss Bode has been a teacher at the Khartoum North Girls' Boarding School, and is in the second year of a short-term.

The Executive Committee in asking for her change of status reported: "Miss Bode has shown herself to be a satisfactory teacher and one who is deeply interested in trying to help the girls to an understanding of the Christian way of life. We will consider her a valuable addition to our staff of workers, and a needed one in view of the shortage of long-term educationists."

Mary Anna Bode

The Women's Board was delighted to take the steps necessary for Miss Bode's change of status and wish her much happiness in her further Christian service.

FURLOUGH STUDY

Many of our missionaries take advantage of opportunities for further study. Some enter school, while others observe and visit places which will be most helpful in their work. Miss Jeannette L. McCrory of Minia, Egypt, is most interested in work among children and youth and is being benefitted by visitation, observation, and participation along that line of study.

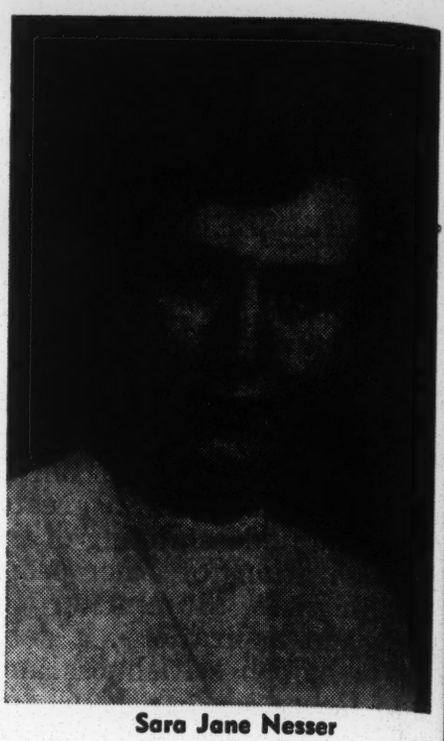
Mrs. Ruth L. Walker of Addis Ababa, Ethiopia, has enrolled for the second semester's work in Scarritt College for Christian Workers, Nashville, Tennessee and she will have access to courses at Peabody College and at Vanderbilt University while registered at Scarritt College.

Miss Margaret A. Work of Cairo, Egypt has planned a semester's study at Biblical Seminary in New York.

Ruth L. Nolin

TANTA HOSPITAL NEW APPOINTEES

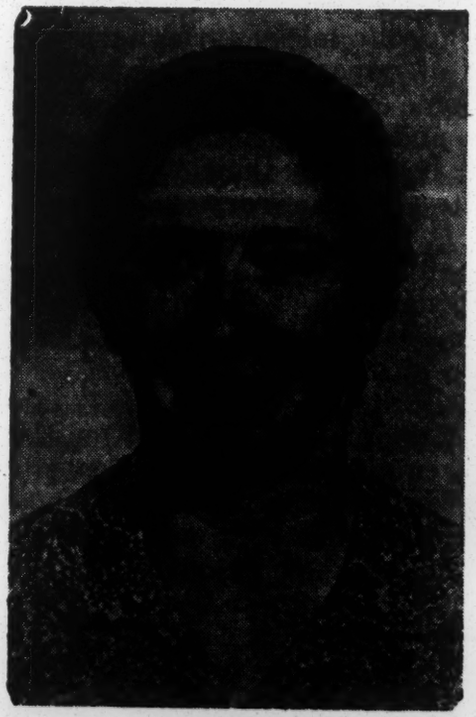
The Women's Board is happy to announce the appointment of two new short-termers to the Martha J. McKown Hospital, Tanta, Egypt. Please put their names into the "Prayer Cycle" and remember them as they prepare for their service. Sailing plans are not complete.



Sara Jane Nesser

Miss Ruth L. Nolin, daughter of Mr. and Mrs. W. W. Nolin of Assiut, Egypt, started her education at Schutz School, Egypt, attended Seattle Pacific College and received her B.S. from Muskingum College. She graduated from City Hospital School of Technology in Akron, O. and has had 2½ years' experience; she passed her examinations and is registered under the Registry of Medical Technologists, A. S. C. P. While a member in Cuyahoga Falls, she has been active in the North Hill U. P. Church.

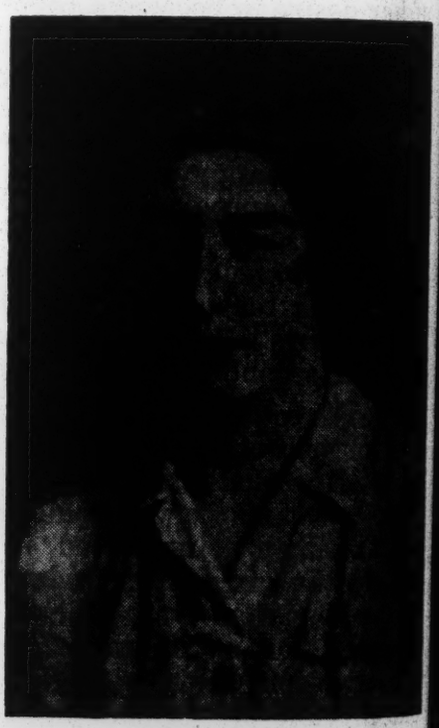
Miss Sara Jane Nesser, an active member of the North Hill U. P. Church, Akron, Ohio, has been appointed secretary-accountant of the hospital. After high school graduation, Miss Nesser attended Hammel Business College in Akron, Ohio and has taken evening class instruction for her coming duties. At present she is typist and comptometer operator in an accounting office. Miss Nesser is happy in anticipation of her work in Tanta, and says: "I am indeed going forward with a purpose."



R. Verlie Evans

Assiut Hospital, Assiut, Egypt, welcomed two new short-termers from Canada.

Announcement of their appointment was made in the November Magazine but their pictures were inadvertently misplaced, making the wrong notes about them. We all regret this error and humbly apologize to our co-workers.



E. Marion Greenleese

Miss Hazel J. McGeary of Sayo, Ethiopia has been getting much help and inspiration for her further work at the Matthews School for the Blind. The officers of the John Milton Society for the Blind made possible some worth-while study at Perkins Institute, Watertown, Mass., for her and planned to have her go to Toronto, Canada to the Foreign Missions Assembly as the Society's non-voting delegate. Observing work in schools for the blind, working on and revising an Amharic-English grammar (Dr. Don Davies' Grammar) which has to be done by typewriter and pen and then photographed, as there is no Amharic type in this country, and collecting books and materials for her work will keep her busy.

AVALON GIRLS' HIGH SCHOOL, PATHANKOT, INDIA

What a challenge our High School classes and our Teacher Training classes present to us! Our high school girls will be going out into life so soon — a few may remain for our Teacher Training course, but not more than two or three. The rest go from us—a few to college, one or two to medical college, three or four for nursing, and some to stay at home for a time. It challenges us therefore to make the most of this time we have them with us. We yearn for the non-Christian girls that what they are learning of the Christian way of life may draw them to Christ Himself. One or two in this year's class seem very much interested. And even more challenging to me is the Training School. When I think of our thirteen girls in the 2nd year class going out into various schools as teachers, it sends me to my knees in prayer that God will use our teaching and our attempts to train them for this work to His glory and that they may truly be ready to serve as honest and true and faithful teachers. We covet your prayer help.

Vida J. Graham

WORD FROM DR. MASSEY

In the year since Dr. Massey returned she has been busy in Memorial Hospital, Sialkot. The letter received in November was written when she was laid aside for a time with rheumatic arthritis. Excerpts from her letter will be of interest to her many friends in America:

Dr. Mabel Massey

"You must wonder how I got along at customs in Karachi. I was there five days to get those 99 packages through customs. It was really quite humorous when the customs' official took one look at the immense pile of luggage; he threw his hands up in despair saying: 'Oh, let the woman through!' I had a full list of all the contents. One official told me to open a carton; Miss Krause (Dr. Hunsberger's cousin) had packed them so beautifully and tightly. Well, no sooner was the taping cut than suddenly bandages of all sizes and shapes popped out in all directions! Believe me, the man was quite embarrassed. He quickly put the lid down and O.K.'d the rest of the packages.

"Needless to say, I had a royal welcome in Sialkot. Dr. Hunsberger and Mr. Dass, the laboratory technician, met me at Wazirbad, 25 miles away. A mile down the road from the hospital, a group met me with lovely garlands, banners and a band. It did seem good to see the smiling faces of so many friends! After three days, in which I thought I was working hard unpacking and settling down, I dropped into the mad whirl of the hospital and found out what real work is.

"America is noted for its speed, but I never saw in America such continuous wheeling in and out of the operating room, the tension kept up for hours at a time with no let-down.

After working till midnight, one still lies in bed thinking of the things left undone, because of lack of time and help. Just now we have 167 very sick patients. Though I was in special maternity work most of the time in America, I never saw an abnormal delivery once, but here we have practically nothing else, and it is 167 of that kind of patients that Dr. Hunsberger and I are trying to serve. It's a wonderful opportunity, showing God's power in difficult places and time, and we are glad to do what we can, glad to be able to serve and glad for every bit of new knowledge I received in America. Oh, do pray for us each in this lovely big hospital of yours, especially when we are so short of help. Pray for us that we have strength, not only for the service, but also that whatever service is done may be done in such a way as to bring glory to the name of Jesus whom we try to serve. Oh, for more grace, love and patience to serve Him better each day.

"What a joy the supplies have been! It seemed almost too good to be true to have that huge amount of supplies from Johnson and Johnson. How I wish you could have seen the expression on the faces of our three American nurses as I unpacked case after case of very much-needed gauze which is almost impossible to get here."

ATBARA, THE SUDAN

I am sure that there is no need to say we have been *very* busy. We have two full schools though we can still take a few more in the Town school for we added a new teacher. We kept hearing that we would lose still more to the Coptic girls' school this fall, but in the end lost only three from the upper classes and two of them were poor students. We lost some from the lower classes, too, but enough new girls came to us from other schools to fill our rooms to capacity. We tapped one new village this fall because we have a bus. These people are just a little out of town, but there was no way for them to get their children in to school. A father whose little girl had been in our town school came to ask if we would pick them up. Now about twenty pile on when the bus makes the first stop of the morning just out of their village—and that about 6:20 in the morning. One morning recently when there was a flat tire on the school bus and we planned to dismiss early because of the Coptic feast I went out in the little car to tell them that we wouldn't come for them at all that day. Such a protest! No school for four days!

Mary Jane McKnight

NASIR, SOUTH SUDAN

Some sentences from Miss Ray Huffman's "News Notes" and personal letter: "I saw a cow being sacrificed this morning at a village we passed; we think we are quite busy, but so is the adversary! . . . The local District Commissioner's cook has learned to read; when the District Commissioner goes on trek, his cook will read Bible stories to all who will listen. This cook and his wife are in our inquirers' class. . . . I am preparing a Nuer cook book for five cooks in my adult literacy classes. . . . The Sudan has discarded the camel stamps, so those of you who have them may prize them. . . . We will miss Dr. Heasty's solid reasoning tremendously in this coming Association. . . . We have inquirers in 10 different places where we have services for them once a week. Harvest time is coming soon! My first crop! Two classes have now been going for two years. A number of them, 10 to 15, should be baptized. It takes me four days now to teach the inquirers' classes for they are in four different directions. . . . The adversary is still working here to disrupt Christian living. Remember in prayer the inquirers, ad lits, school teachers, all of those who stumble along the way."

IN APPRECIATION

When a soldier or a public official performs some task that is "beyond the call of duty," he is often rewarded with a medal or a ribbon that proclaims to the world his special service. We have no medals to present and we don't know what our friend would do with a ribbon, but we do want to acknowledge to the church, our debt of gratitude to Mrs. R. W. Walker.

Mrs. R. W. Walker talks over cotton purchase for mattresses with the hospital business man.

Mrs. Walker served in Egypt for many years, first as a missionary under appointment of the Women's Board, and then with Mr. Walker, as the wife of a district missionary. Their lives were busy and fruitful and their home was a vital part of his missionary life.

After Mr. Walker's death, Mrs. Walker lived for some years in Youngstown. The children were grown and educated and Mrs. Walker decided that she might again take an active part in the mission work in Egypt. At a time when Tanta Hospital was in desperate need of a housekeeper, she offered her services to this institution.

In February of 1948, she arrived and before she had time to unpack her trunk, she was already taking over some of her new responsibilities. There were two kitchens to manage, two dining rooms anl innumerable trays to serve, a laundry to supervise, and a sewing room to direct. This involved dealing with some twenty to twenty-five servants, of more or less ability and faithfulness.

Mrs. Walker had the advantage of a good knowledge of Arabic, and years of experience in the country. She performed the multitudinous tasks with ability and energy and added to the strain of the work was the constant demand made upon her by the problems of the human beings who worked under her direction. She is not a slave driver, but a warm-hearted sympathetic missionary who ever tries to balance the good of the institution and the good of the worker.

It was assumed that Mrs. Walker would serve for a period of three years, but since no replacement was available she stayed on until the months lengthened into three and a half years. Then with the coming of Mrs. Don Armstrong she felt free to ease up a bit. She has gone now to Assiut to help for a time in the P.M.I., where her daughter is a member of the executive faculty. Her first days in Egypt were in that school and so we agree that it is fitting that she have a few months there before returning to America.

Mrs. Walker might have spent these last three years in ease in her American home. We honor her because she did for the mission and for this hospital a service that "was beyond the call of duty."

Dr. and Mrs. H. S. Hutchison

SAYO, ETHIOPIA

We had a marvelous service last Lord's day. We think we are underestimating when we say there were 500 present. The Lord visited us in a great way. What a blessing we all had! It is a privilege to be present and fellowship with so many of the

Lord's people at His table. The singing seemed to lift the rafters off. Mrs. Don McClure was homesick as she heard the reading of the Scripture. She said it was as a great roar and at first she couldn't imagine what it was.

We were a bit fearful as we approached the church yard before the service, as there was a great crowd in front and we wondered if they had closed this church too. But our f e a r s were groundless and were turned into joy as we realized they had just come out so that the elders might make a more convenient seating arrangement for the communicant members. There were as many inside as outside, and we wondered where they would put them all. Five people received baptism. This was a great testimony to a man, who was near death several months ago when he came to the hospital. The Lord used our feeble efforts to interest him in the ways of the Lord before his dismissal, and he came on his own to the service.

I have passed the first year Amharic and am now on the first year Galla. The latter is of intense joy to me, because it is the language of this area and seems easier because it is so useful. It was a struggle to get anywhere in Amharic as few hospital patients know it. I believe language is very important if we want to win friends, and we must win friends if we want to win them for the Lord."

The hospital boy who has been helping in Ghimeera arrived back here. He seemed glad for the chance to be back among his friends. I think it is especially hard for these people to leave family and friends to serve the Lord elsewhere. Tolessah was gone for four months and it has been interesting to hear what he thinks of the Ghimeera people and how they live. We have been rejoicing because he did try to witness for the Lord there. He said: "I had prayer with them before I treated them." How his faith and trust in the Lord have grown is wonderful! One of the problems was to have good clean water for injections, and because they did not have a distiller they had to use just good spring water. He was taught here that all water for injections should be distilled because there might be some dirt we couldn't see. He said this morning: "Every time I look at the injection then I'd pray the Lord to make the injection clean. The Lord did, He didn't let anybody get sick." I was rather thrilled to hear how he depended on the Lord to make things right.

Mary Nell Harper, R.N.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Elizabeth A. Baumgartner, 1949 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss R. Verlie Evans, R.N., 1951 ..... Assiut
Miss Margaret Gettemy, 1949 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Elizabeth Hopkins, 1949 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Helen V. Kirkness, R.N., 1947 ..... Tanta
Miss Nell J. Kling, 1951 ..... Assiut
Miss Mattie Mae Klingaman, 1949 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Joan Murdock, R.N., 1949 ..... Assiut
Mrs. May L. Podbreger, R.N., 1949 ..... Tanta
Miss Ruth N. Purdy, 1949 ..... Assiut
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Edith M. Vorhis, 1949 ..... Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 ..... Khartoum North
Miss Beverly J. Day, 1950 ..... Atbara
Miss Marian C. Davidson, R.N., 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss Sara Jane Nesser, 1951 ..... 1103 Murray Ave., Akron 10, Ohio
Miss Ruth L. Nolin, 1951 ..... 146 S. High St., Akron 8, Ohio

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

"Prayer is like the *Porter*—to watch the door of our lips."

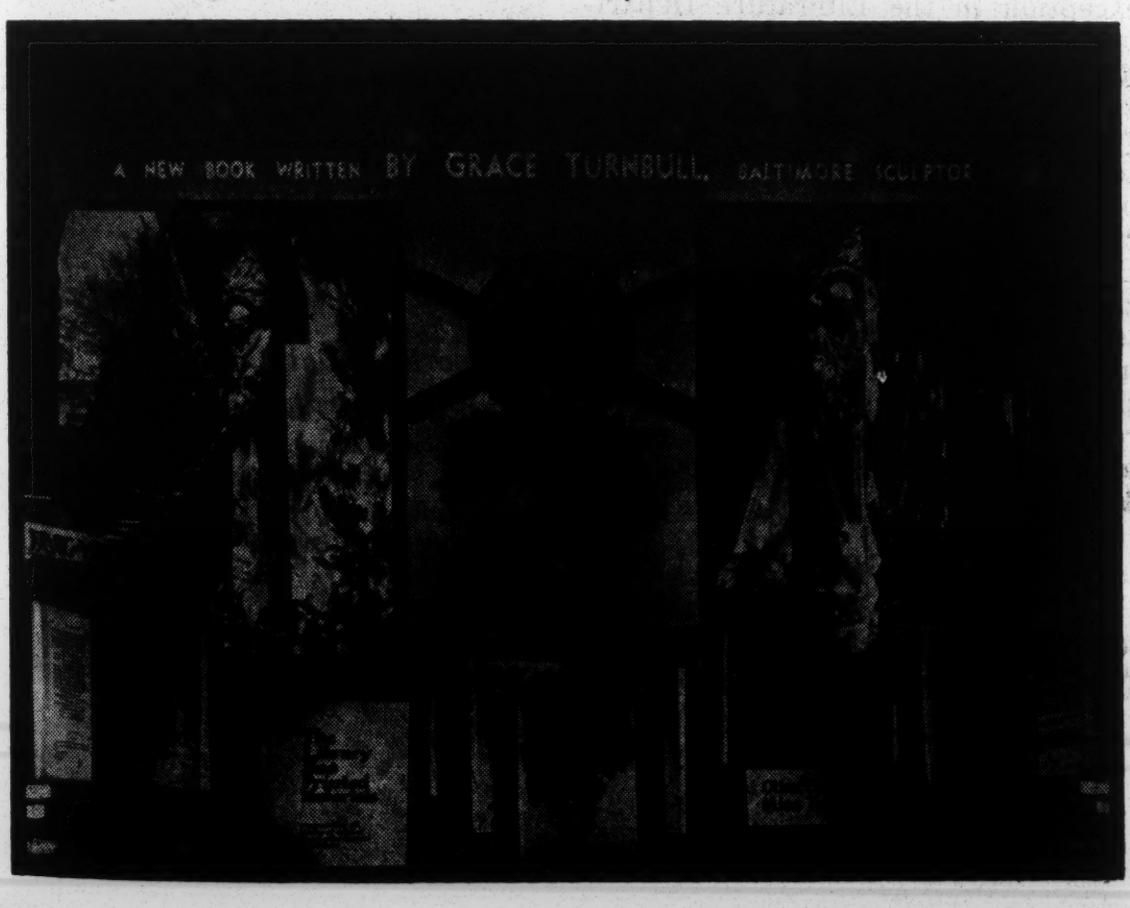
Through the courtesy of Miss Grace H. Turnbull, author of *Fruit of the Vine*, we present this picture to emphasize the value of this book. In the December *Magazine*, Mrs. Holt gave a splendid review of this book for the Literature Department, naming it as one of the choices on the new 1952 Reading Course.

In view of this, and especially because, in the author's sub-title, it is "A Symposium on Social Drinking," I wish to commend the book most earnestly to you. Also, I urge all Secretaries of Temperance in the Women's Societies and all Chairmen of Temperance Committees in the churches to secure a copy, read it and encourage others to read it. The book is not long—only 170 pages—and presents an attractive and "readable" appearance, indicating a price much in excess of the modest sum of $1.50 asked for it.

Because of the appalling increase in social drinking we must be alert to every means of combating this vicious thing. According to the recent figures on beer advertising, made public by R. H. Martin D.D., Chairman, Committee Against Liquor Advertising of The National Temperance and Prohibition Council, we should be shocked into greater activity against this menace. The Brewers themselves are responsible for the information that more than $100,000,000 will have been spent in 1951 for beer advertising — clever, appealing and beautiful but with not a shred of truth in it. (Read Dr. Martin's entire article in *The United Presbyterian* for December 17.)

We Christians must spend some money for Education on the other side.

A window display at Pratt Library, Baltimore, Md., designed by Miss Coplan. Of this display, Miss Turnbull says, "The show includes copies of "Fruit of the Vine" and my two previous books, "Tongues of Fire" (A Bible of Saved Scriptures of the non-Christian World) and "The Essence of Plotinus" (Graeco-Egyptian philosopher); also photos of my sculpture, St. Francis of Assisi preaching to the birds (on the corner of my house in Baltimore).



Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"Prayer is like a *Barometer*—to show our spiritual condition."

Information for Presbyterial Presidents. With the revising of other procedures in the WGMS organization, the matter of annual reports is also being restudied. Accordingly, a postal card was sent out late in November, jointly by the Literature, the Temperance and the Prayer Departments, to all Presbyterial Presidents with the following information:

1—Please inform (a) each of your Congregational Society Presidents that no Temperance or Prayer Group reports will be required of them; (b) and your Presbyterial Temperance and Prayer Group Secretaries that no report will be required of them, for this current year ending Dec. 31, 1951. 2—Please request your Presbyterial Literature Secretary (a) to secure from each Society Literature Secretary by Jan. 10, 1952, the *names* of those completing the Reading Course, and the *kinds* of awards earned by each; (b) to send, by Jan. 20, 1952, the *exact number* of the kinds of awards needed, to the WGMS Literature Secretary.

In case you, as Literature Secretaries, both Presbyterial and Society, have *not* received this information, please read this carefully. We want to make clear to you that no report blanks covering the work of the "short" year, April 1 through Dec. 31, 1951 were, or will be sent *from* the WGMS Literature, Temperance or Prayer Secretaries and that no reports will be required *of* these Presbyterial Secretaries, with this one exception in the Literature Department, concerning information on the Reading Course awards, as mentioned above. At least for this one year (ended Dec. 31, 1951), the Presbyterial Literature Secretaries will send out their *own* requests to their Society Secretaries for this Reading Course information. Because of this change, you may not have been able to get this information to us by January 20, but send it as soon as possible, remembering however that the reading of the 1951 list for credit must have been completed by Dec. 31, 1951.

1952 READING COURSE LIST

The following information has been secured concerning the Home Mission group of books: the Sheibley Book of Home Mission Stories (see Dec. Magazine) will be titled, *Accent on Liberty* and priced, paper $1.25, cloth $2.00. The price of *Human Crisis in the Kingdom of Coal* will be paper $1.25, cloth $2.00. The Bookmark lists are now available for free distribution in reasonable numbers.

* * *

Favorite Mission Hymns—15¢. A handy collection of 23 selected missionary hymns in pamphlet form.

Price Correction: *He Wears Orchids*—cloth $2.50. (See October, 1951 Magazine.)

REVISED ORGANIZATIONAL LITERATURE NOW AVAILABLE:

Women's Constitution, and Efficiency Standard
Teen Age Efficiency Standard
Junior Constitution, and Efficiency Standard
Important Dates to Remember

SUGGESTIONS FOR MARCH PROGRAM

Materials Emphasizing Evangelism

EGYPT

An Epic of Egypt (short history of Egyptian Mission) ..... 25¢
Is It Nothing to You? (Tanta) ..... 10¢
Coptic Church in Egypt ..... 3¢
Religions of Egypt ..... 3¢
Some Egyptian Superstitions ..... 1¢

Tributes

Mrs. Sarah Spindler

The Women's Missionary Society of the First United Presbyterian Church of Burgettstown, Pa., wishes to pay tribute to the memory of Mrs. Sarah Spindler who departed this life on September 8, 1951.

Mrs. Spindler was faithful in attendance upon all the services of the church as long as her health permitted. She will be missed from her accustomed place.

We extend our sympathy to her two sons and recommend that a copy of this memorial be sent to each of them, and that it be spread upon the minutes of our society.

Committee

Mrs. J. E. Good

The Women's Missionary Society of the Newton United Presbyterian Church, Newton, Kansas, wishes to pay loving tribute to the memory of Mrs. J. E. Good, who was called to her heavenly home August 30, 1951.

She was faithful in her devotion to her home and loved ones, and to her church. Her helpfulness was extended in her wise and loving counsel to many in their time of trouble. Her friendliness and high ideals expressed a real Christian living.

To her loved ones we express loving sympathy.

Committee

Mrs. Robert Battles

When Mrs. Robert Battles, active member and former president of the Utica United Presbyterian Women's Missionary society, entered her heavenly home September 14, 1951, the congregation and neighborhood, as well as the society, lost a faithful worker.

A praying Christian, Alice Lee Battles lived in the Utica community most of her life—a life of loyal, willing service in the Master's vineyard.

To her husband, her daughter, and her three sons, the society extends its sincere sympathy.

Committee

Mrs. Philip N. McLean

We, the members of the Women's Missionary Society of the United Presbyterian Church of Pasadena, wish to pay a tribute of love and esteem to one of our most faithful members, Mrs. Philip N. (Margery) McLean who fell asleep in Jesus October 15, 1951.

Her love and study of the Bible, careful observance of the Sabbath, her support and regular attendance at all services of the church as long as health permitted bespoke her loyalty to the God she had loved and served for many years.

Her kindness, cheerful spirit, and wholesome outlook on life made friends of all who knew her. Her patience and humble submission to her Heavenly Father's will endeared her to those who ministered to her during a lingering illness. To the daughter and sorrowing relatives we extend our sympathy and commend them to the One who "comforteth as a mother."

Committee

Mrs. Elizabeth Jane Cubbage Harper

We of the Women's Missionary Society of the Venice Church wish to pay loving tribute to the memory of our friend and co-worker, Mrs. Elizabeth Jane Cubbage Harper, known to her friends as Aunt Lyde. At her death she was the oldest member of the Venice Church.

She was a consecrated Christian and always ready to perform any task required of her as long as her health permitted. She was a teacher in Sabbath School many years and leader of the Junior Society.

She never missed a meeting of the missionary society as long as she was able to attend and we always knew she was praying for us when not there.

As a society we valued her counsel and are thankful for her life and loving influence. We shall miss her but know she was "Precious in the sight of the Lord" and has gone to her reward.

Our deepest sympathy we extend to her daughters and sons and loving family.

Mrs. Charles Engel
Mrs. W. L. Hutchinson

PAKISTAN-INDIA

Witnessing in the Punjab (short history ..... 35¢
Winifred Paterson: Pioneer ..... 10¢
Karm Bibi ..... 1¢
Lost Rupee ..... 1¢
One Afternoon ..... 1¢
True Stories ..... 2¢
When Death Comes in India ..... 1¢
A Woman's Sorrow ..... 1¢

THE SUDAN

Pioneering for Christ (short history) 25¢
Timothy: Servant of Jesus Christ .... 1¢
Walls in the Sudan ..... 1¢
Husna ..... 3¢
My Friend, the Shulla Woman ..... 1¢
Story of Kong ..... 3¢

ETHIOPIA

King's Bodyguard ..... 3¢
Elsabet ..... 2¢

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon	R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer	Warm Springs, Oregon
Rev. Louis Mitchell	Tama, Iowa
Rev. F. C. Patterson	Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal	Frenchburg, Ky.
Miss Marie Allison	Frenchburg, Ky.
Miss Caroline Arndt	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley, Piano	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Miss Helen McCoy	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Betty McMartin	Frenchburg, Ky.
Miss Reba Moody	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Cornelia Morse	Frenchburg, Ky.
Mr. Odell Parrott, Music	Frenchburg, Ky.
Mr. Robert Randall	Frenchburg, Ky.
Miss Joyce Rode	Frenchburg, Ky.
Mrs. Leah Stephens	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady	Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook	Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister	Frenchburg, Ky

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves	Frenchburg, Ky.
Miss Mary Alves, R.N.	Frenchburg, Ky.
Miss Elizabeth McConnell, R.N. Supervisor	Frenchburg, Ky.
Miss Effie Frazier, R.N.	Frenchburg, Ky.
Miss Emma Holke	Frenchburg, Ky.
Business Manager	Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.	Frenchburg, Ky.
Miss Berna Phelps, Aide	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Larue Millen, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Remis	Ezel, Ky.
Miss Ethel Mae Brown	Ezel, Ky.
Miss Doris Jean Gieser	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Anna Louise Hochstettler	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Grace Huntley, Piano	Ezel, Ky.
Miss Jean Jardine	Ezel, Ky.
Mr. Philip N. Lockhart	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Eleanor Timmerman	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey	224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones	923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington	Westland, Pa.
Mrs. R. G. Russell	36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter	1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge	U. P. Home, Washington, Ia.
Miss Mae Beveridge	U. P. Home, Washington, Ia.
Miss Sallie E. Dickey	c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemanie, Ala.
Miss Georga Lee Jackson	Annemanie, Ala.
Mrs. Willie Knight	Annemanie, Ala.
Mrs. K. P. Thomas	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Mr. H. W. McKeldin, Assistant	Camden, Ala.
Mrs. Minnie B. Alford	Camden, Ala.
Miss Climmie B. Allen	Camden, Ala.
Mr. William B. Ballard	Camden, Ala.
Miss T. C. Cotten, Bible	Camden, Ala.
Mrs. Amanda E. Freeman	Camden, Ala.
Mrs. S. P. Marsh	Camden, Ala.
Mr. E. C. Moody	Camden, Ala.
Mr. Alexander Sanders	Camden, Ala.
Mrs. Margaret Sanders	Camden, Ala.
Mrs. Mamie L. Smith	Camden, Ala.
Miss Nora F. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss Mabel L. Thomas	Camden, Ala.
Mr. James Tyree	Camden, Ala.
Miss Bertha L. Washington	Camden, Ala.
Miss Lizzie M. Washington	Camden, Ala.
Miss Alice B. Whitaker	Camden, Ala.
Mrs. B. D. Bridges, Cook	Camden, Ala.
Mrs. S. W. Rivers, Matron	Camden, Ala.
Mrs. Willie Simmons	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Canton Bend, Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible	Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.

(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible	Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham	Knoxville, Tenn.
Miss Betty Montgomery, R.N.	Knoxville, Tenn.
Mrs. Moselle Robinson	Knoxville, Tenn.
Miss Mabel Weir	Knoxville, Tenn.
Mr. George W. Williams	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Ona Crum	Miller's Ferry, Ala.
Mrs. Pearlye Ephraim	Miller's Ferry, Ala.
Mr. P. L. Lindsay	Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y	Miller's Ferry, Ala.
Miss Eleanor Miller	Miller's Ferry, Ala.
Mr. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Roma Patterson	Miller's Ferry, Ala.
Mr. Frederick Reese	Miller's Ferry, Ala.
Mrs. Neola Reese	Miller's Ferry, Ala.
Miss Gladys Ross, Bible	Miller's Ferry, Ala.
Mrs. Trene Smith	Miller's Ferry, Ala.
Mrs. N. D. Williams	Miller's Ferry, Ala.
Miss Florine Wood, Music	Miller's Ferry, Ala.
Mr. C. J. Wright	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron	Miller's Ferry Ala.
Mrs. Bessie Stevens, Girls' Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker	Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie, Ala.
Mrs. Theola Gordon	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. William T. Peters	Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy	717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren	c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White	825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Marjorie J. Dye, 1950 — Cairo
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Assiut
Miss Alice M. Grimes, 1924 — Cairo
Miss Millie I. Kelso, 1946 — Luxor
Miss Lois D. Kingan, 1926 — Benha
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Fayoum
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Esther W. Wilson, 1919 — Luxor
Miss Laura B. Wright, 1921 — Minia

ON FURLOUGH

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 — R. D. 1, Fayette City, Pa.
Miss Jeanette L. McCrory, 1916 — Sterling, Kans.
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 — 352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 — Lewis, Iowa
Miss Margaret A. Work, 1924 — E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Pasrur
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Jhelum
Miss M. Evelyn Cathcart, 1925 — Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Margaret J. Fehlman, 1918 — Sargodha
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1918 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lentz, R.N., 1950 — Taxila
Miss Glendine Lundquist, R.N., 1938 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Sheikhupura
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Louise E. Scott, 1916 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur
Miss Josephine L. White, 1951 — Rawalpindi

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot

ON FURLOUGH

Miss M. Frances Lincoln, R.N., 1920 — 145 Pennsylvania Ave., Wichita, Kansas
Miss Vivian L. Trimble, 1921 — Blanchard, Iowa

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Cole, 1919 — Wad Medani
Miss Una Cole, 1918 — Gedaref
Miss Marian I. Farquhar, 1945 — Nasir
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Rosaltha Kenagy, 1950 — Language Study, Cairo, Egypt
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Marguerite M. McClellan, 1926 — Atbara
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Helena G. Tetley, 1951 — Omdurman
Miss Frances Turk, R.N., 1921 — El Obeid
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Ruth E. Wilson, 1951 — Khartoum North
Miss Joan E. Yilek, 1948 — Gambeila

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 — Frontier Nursing Service, Wendover Above Hyden, Ky.
Miss Jean Maxwell, M.N., 1946 — Box 89, Fairmont, W. Va

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 — Gorei
Miss Isabel Blair, 1922 — Gore
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Sayo
Miss Martha A. Maxwell, R.N., 1951 — Addis Ababa
Miss Ruth E. McCreery, 1950 — Addis Ababa
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 — 810 Glenville Rd., Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 — Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 — 2614 Sacramento, St. Joseph, Mo
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Lucy Lightowler, 1921 — 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 — c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
M. Stella Robertson, 1922 — c/o Barclay's Bank, D.C.&O., Circus Place, London E. C. 2, England
Miss Laura B. Walker, 1904 — 306 Penn Ave., Pittsburgh 21, Pa
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — 306 Penn Ave., Pittsburgh 21, Pa
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, N. Mexico
Miss Minnie E. Beatty, 1912 — Sargodha, Punjab, Pakistan
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 306 Penn Ave., Pittsburgh 21, Pa
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919. Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address)

EGYPT

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Mr. and Mrs. Judson W. Allen — Cairo
Dr. and Mrs. E. M. Bailey — Cairo
Dr. and Mrs. E. E. Elder — Cairo
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Dr. and Mrs. John A. Thompson — Cairo
Mr. and Mrs. Robert M. Turnbull — Assiut
Rev. and Mrs. C. B. Watkins — Assiut

ON FURLOUGH

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Rev. and Mrs. W. A. McGill — 20 N. Portland Ave., Ventnor, N. J.
Dr. and Mrs. R. T. McLaughlin — 6346 Homer St., Philadelphia 44, Pa.
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Dr. and Mrs. R. R. Stewart — Rawalpindi
Rev. and Mrs. Wm. Sutherland — Jhelum
Dr. and Mrs. John Vroon — c/o United Christian Hospital, Lahore
Mr. and Mrs. F. A. Whitfield — Gujranwala

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Rev. and Mrs. J. D. Brown — 44 Alexander St., Princeton, N. J.
Rev. and Mrs. C. Emerson McBane — 5214 S. Kimbark Ave., Chicago 15, Ill.

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Dr. and Mrs. W. J. Adair — Wanglel, via Malakal
Dr. and Mrs. J. Lowrie Anderson — Atar, via Malakal
Rev. and Mrs. W. B. Anderson, Language Study — Cairo, Egypt
Dr. and Mrs. Robert G. Gordon — Wanglel
Rev. and Mrs. Willard M. Galloway — El Obeid
Rev. and Mrs. T. Matthew Gilliland — Malakal
Mr. and Mrs. Chas. E. Jordan — Nasir, Upper Nile Province
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Dr. and Mrs. W. Don McClure — Gambeila
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Rev. and Mrs. H. T. Walker — 7505—35th Ave., Jackson Heights 72, N. Y. City
Mr. and Mrs. E. Alan Webb — New Concord, Ohio

ETHIOPIA

Dr. and Mrs. John A. Cremer — (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels — (Ghimeera) address: Addis Ababa
Dr. and Mrs. D. C. Henry — Gore
Mr. and Mrs. Donald A. Reihmer — Addis Ababa
Mr. and Mrs. Phil R. West — (Maji) address: Addis Ababa

ON FURLOUGH

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Mr. and Mrs. Fred L. Russell — 1131—32nd Ave., S., Seattle 44, Wash.

RETIRED FROM ACTIVE SERVICE

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Rev. and Mrs. F. D. Henderson — 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman — 1125 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. B. Jamison — New Wilmington, Pa.
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Dr. and Mrs. N. D. McClanahan — R. R. 3, Monmouth, Ill.
Dr. and Mrs. W. T. Moore — 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips — 344-14th St. Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy — New Concord, Ohio
Dr. and Mrs. F. Scott Thompson — Alexandria, Egypt

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell — R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers — 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. J. H. Colvin — R. D. 1, Sussex, Wis.
Dr. D. R. Gordon — 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur — 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam — 208 North "T" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken — E. Jefferson Ave., Winterset, Iowa
Dr. and Mrs. John H. Stewart — 302 N. 8th St., Tarkio, Mo.

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. Paul J. Smith — North Bend, Nebraska
Dr. and Mrs. G. A. Sowash — New Wilmington, Pa.

IN SHORT-TERM SERVICE

EGYPT

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Miss Margaret W. Anderson — Assiut
Miss Clara Carlisle — Cairo
Miss Charlisa M. Crosier — Cairo
Miss Wilma G. Duff — Assiut
Miss E. Marguerite Ford — Cairo
Miss Margaret B. Guille — Cairo
Mr. Richard G. Gibson — Assiut
Dr. and Mrs. Orval L. Hamm — Assiut
Miss Audrey H. Meier — Cairo
Miss Mary Lu Perkins — Cairo
Mrs. Fay Reed — Assiut
Mr. Milton J. Sage — Assiut
Miss Beatrice Taylor — Cairo

PAKISTAN

Dr. and Mrs. O. A. Brown — Taxila
Mr. Thomas J. McLaren — Rawalpindi
Dr. and Mrs. Robert F. Tebbe — Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer — Omdurman
Mr. John J. Koehler — Abwong
Rev. Wayne Pethick — Obel
Dr. and Mrs. Ronald Trudinger — Abwong

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OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Detroit, Michigan, June 9-12, 1952

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COPTIC CHURCHES IN OLD CAIRO

(*Continued from Page* 347)

sacred shrine was brilliantly lighted by fluorescent lights.

The last Coptic church I visited in Old Cairo was that of Sitt Burbarah, or St. Barbara. Dating from the its inner walls were made only of white stucco. The usual inlaid screen was before the altars, however, and nine icons hung above it, while several other paintings in heavy inlaid frames adorned the surrounding walls. St. George and St. Michael were pictured to the left of the altar, where a nearby doorway led to a small adjoining chapel named for St. Michael, 800 years old also.

Another interesting painting is to the left of the entrance door, showing the killing of all three-year-old children in Bethlehem, typical almost of Rubens in its lush figures and vibrant, abundant color.

According to one 700 year old painting a small room off to the right of the altar, St. Barbara herself was a plain, long-faced woman and is to the Copts a patron saint of gunsmiths and artillery soldiers, because her father met sudden death by lightning (its swiftness symbolized by the gun) after beheading her for her Christian faith. Her picture was also surrounded by rags, left by penitents supposedly cured by praying to her. Twelfth Century, and plainest of all, Underneath the picture is a bundle rolled in red velvet, which the attending Father assured me contained the actual mummified head of the saint herself.

Late that afternoon, as I retraced my steps to the modern flat in the cosmopolitan Ezbekieh section of Cairo in which I live, I thought in admiration of these Coptic people who have managed to survive and even thrive on the endless persecution which they have endured through the centuries, living in crowded, filthy quarters, worshipping behind locked doors and iron gates. Although today still bogged down by ritual and custom, their churches are living proof of the faith and spirit belonging to the Coptic Christians of Egypt.

Lowell Thomas (right) the noted CBS news commentator, is honorary chairman of the Bible Society's Search-the-Scriptures seal program. He is talking with Dr. Frederick W. Cropp (left), a general secretary of the American Bible Society.

THE BIBLE IS TRUTH, FREEDOM, LIGHT!

A pastor tells of one of his neighbors, an official in the Mohammedan Religious Court, whose responsibility it is to draw up legal writings for marriages and divorces. The pastor had given this friend a copy of our Scriptures. Being an enlightened and open-minded citizen, this official became sincerely interested as he read and studied the gospel message. After some time he died. While visiting in the home of the bereaved, the pastor picked up the Bible and discovered on the fly-leaf, in the official's own handwriting these words: "This book is truth, freedom and light, and whoever reads it without fanaticism, will find here truth, freedom and light." The pastor wishing to keep the Bible as a memento of his departed friend, offered the daughter the price of the book. When she refused he increased his offer, but she replied, "Even if you offered us L.E. 2 (two Egyptian pounds) we would never part with this book."

R. T. McLaughlin

EVANGELIZE!

Give us a watchword for the hour
A thrilling word, a word of power;
A battle-cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed her Master's high behest,
The call is given: Ye hosts arise,
Our watchword is Evangelize!

The glad evangel now proclaim
Through all the earth in Jesus' name;
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
Evangelize! Evangelize!

—Henry Crocker